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Chronicle

Home News.—Not only was no progress made during the seventh week of the railroad strike towards a settlement of the dispute, but conditions have grown worse,

and there are clear signs that the transportation system of the country will be severely crippled, unless some agreement is reached in the near future. The President, having failed in his compromise plan, made an appeal to both sides to resume operations, with the understanding that the settlement of points at issue should be left to the Labor Board. This appeal failed to produce satisfactory results. The eighth week of the strike opened with a fruitless conference between the executives and the non-striking railway unions, the latter acting in behalf of the shopmen. Employees, other than shopmen, engaged in the railroads are growing discontented with conditions, and are constantly filing complaints, and the efforts of the heads of the Brotherhoods have not always succeeded in preventing walk-outs. The consequence has been that a number of trains have been abandoned, especially in the far western sections of the country, and the situation has become more threatening. Realizing its gravity, the President requested the leaders in Congress to have members in full attendance on August 15, for discussion of measures

to be taken by the Administration for averting discontinuance of transportation on a large scale.

Having received from the strikers the communication in which they signified their willingness to accept all three points of his proposals, and from the executives their

The President's resolution in which they unanimously refused to accept his suggestion that

Appeal seniority rights be restored to the shopmen, but in which at the same time, they declared that they were willing to abide by the Labor Board's decision and to drop legal actions, President Harding, on August 17, addressed to Mr. Jewell, representing the strikers, and to Mr. Cuyler, representing the executives, messages which contained the following identical paragraph:

Mindful of the pledge of both the executives and the striking workmen to recognize the validity of all decisions by the Railroad Labor Board, I am hereby calling on the striking workmen to return to work and calling upon the carriers to assign them to work, and calling upon both workmen and carriers under the law to take the question in dispute to the Railroad Labor Board for hearing and decision, and a compliance by both with the decision rendered.

The President's appeal was followed by the holding of general meetings on the part of both sides of the dispute. The executives, by a vote of 195 to 71, decided to accept unconditionally the suggestion of the President; the minority were willing to take the strikers back, but thought it unfair that they should be obliged either to dismiss the men who had come to their aid during the strike, or else to give employment to a larger number of men than they could use. The text of their report was published on August 14. The strikers also held a meeting in which the President's appeal was discussed and rejected, but their final answer had not been published up to August 14. On August 12 both sides conferred with the President, and later direct negotiations were begun between the executives and the heads of the Brotherhoods who acted on behalf of the shopmen. No results were obtained by the conference.

The Labor Board on August 7 manifested its willingness to consider the dispute on the question of seniority rights, and to reconsider the disputes on wages and working conditions. The grievance of the shopmen against the practise adopted by some of the roads of letting out work to contractors has already been settled by the agreement

Offers of Labor
Board

of the roads to abolish the practise. The position of the Labor Board was set forth in a formal resolution.

Mr. Warren S. Stone, chief of the Brotherhood of Locomotive Engineers, commenting on the growing discontent of the engineers, made the following statement:

Position of the Brotherhoods The situation is growing worse. Our men cannot be expected to put up with guns placed against their stomachs by armed guards in the railroad yards. Three engineers already have been killed by guards. The condition of equipment is serious. At least fifty per cent of the locomotives now in use are being operated in violation of safety laws.

We have had no policy of intervening in this strike. Nor have we had any policy of trying to help the shopmen win this strike by joining it. We are seeking only to protect ourselves, but unless there is an improvement in conditions, the numbers of those quitting will increase. Thousands of our men who are now working would have come out long ago if our officers had not restrained them. These men are now reaching the limit of their endurance and unless conditions grow better it will be impossible for anybody to restrain them from coming out for good.

It should be remembered that an engineer is a man who has worked up to his position through long years of effort. It means everything to him to hold that position and not risk it through any hasty action. Therefore, when an engineer says he is going to quit, it means that something very big is pushing him.

In consequence of the twofold grievance, namely, the presence of armed guards and the alleged unsafe condition of equipment, "walk-outs" have taken place in isolated instances on a number of roads. Mr. Lee, head of the Brotherhood of Railway Trainmen, has ordered the members of his organization back to work, but the heads of the other brotherhoods have given a qualified approval of the walkouts, and predict that the men who have left work will remain out until the danger is removed.

Attorney General Daugherty, after a conference with the President, instructed the United States District Attorney at Los Angeles to investigate immediately and to

Attorney General Acts

ascertain if the abandoning of trains on the Santa Fe system was the result of conspiracy. Should he find grounds for thinking such was the case, he is to bring the matter before the Grand Jury. Mr. Daugherty in his communication says: "The interference with or abandonment of trains strongly indicate the existence of a conspiracy, and the Government will take all necessary steps to prevent its continuance or like conspiracy elsewhere."

Secretary Hughes announced, on August 10, that an agreement had been reached by the United States and Germany, according to which a mixed commission will

Agreement with Germany

be set up to adjust Germany's financial obligations to the United States under the treaty of peace concluded between the two Governments on August 25, 1921. The commission is described in Article II of the agreement:

The Government of the United States and the Government of Germany shall each appoint one Commissioner. The two Governments shall, by agreement, select an umpire to decide upon any cases concerning which the Commissioners may disagree, or upon any points of difference that may arise in this course of their proceedings. Should the umpire or any of the commissioners die or retire, or be unable for any reason to discharge his functions, the same procedure shall be followed for filling the vacancy as was followed in appointing him.

The jurisdiction of the commission is defined in Article I and is as follows:

The commission shall pass upon the following categories of claims, which are more particularly defined in the treaty of Aug. 25, 1921, and in the Treaty of Versailles:

(1) Claims of American citizens, arising since July 31, 1914, in respect of damage to, or seizure of, their property, rights and interests, including any company or association in which they are interested, within German territory as it existed on Aug. 1, 1914;

(2) Other claims for loss or damage to which the United States or its nationals have been subjected with respect to injuries to persons, or to property, rights and interests, including any company or association in which American nationals are interested, since July 31, 1914, as a consequence of the war;

(3) Debts owing to American citizens by the German Government or by German nationals.

The decisions of the commission, and those of the umpire, should there be any decisions by the latter, are to be regarded as final and binding on the two Governments.

The agreement was formally signed in Berlin on August 10 by Alanson B. Houghton, American Ambassador to the German Republic, and by Chancellor Wirth. In order to signify the complete confidence which Germany reposes in the United States, Chancellor Wirth, in a communication handed to Ambassador Houghton on August 10, requested the President of the United States to appoint to the office of umpire an American citizen. Mr. Harding in compliance with this request appointed as umpire William E. Day, Associate Justice of the Supreme Court of the United States. The German press is pleased with the agreement and notes with satisfaction that full representation is given to Germany in determining the justice of obligations, a procedure in marked contrast to the method adopted by the Peace Conference.

China.—A typhoon which devastated Swatow, a seaport town northeast of Hongkong, on August 2, is now estimated to have caused 50,000 deaths, leaving some 100,000 people homeless and in need of relief.

A Big Typhoon

At Swatow

Seventy-five per cent of the city's buildings were destroyed, a tidal wave which followed the violent cyclone, doing great damage on the water front. Owing to the lack of coffins for burying the bodies of the dead which at first were found to number 28,000, the corpses were wrapped in gunny-sacks and laid in graves hurriedly dug in the city's alluvial flats. Bishop A. Rayssac, of the Catholic Mission at Swatow, reports that three Ursuline Sisters had a remarkable escape from the tidal wave. He wrote that:

The church and mission building successfully weathered the typhoon, but the wall of the compound collapsed before the

onrushing waters. The terrific wind carried away the roof of the convent, and the three Sisters in charge were caught by the flood as they were making for safety in the cellar. One of the Sisters clung to the churchyard gate, while a second was carried to comparative security on the floating roof of a building upon which she had scrambled. The Mother Superior floated on a drifting bed until daybreak and had been given up as drowned when she was found by two Chinese Christians and brought back to the mission compound. All the church vestments, the personal belongings of the inhabitants of the convent and the equipment of the school were carried away, destroyed by the wind and water.

It is feared that the Catholic missions at Chaochowfu and Kityang have been wrecked, as no word has come from them.

Cuba.—The memorandum on the financial condition in Cuba, addressed by General Crowder, Mr. Harding's special representative on the island, to Señor Alfredo

**The Crowder
Memorandum**

Zayas, the President of the Republic, is an important document. Owing to the economic straits in which the Cuban Republic finds itself, a foreign loan is absolutely needed for its welfare, and under the Platt amendment, such a loan must have the approval of the United States. Such a loan, however, cannot be floated unless Cuba manages to cut down its expenses and increase its revenue. Retrenchment is the essential need of the moment in the neighboring Republic. Before the war, the estimates of the Cuban Government called for appropriations of about \$33,000,000. Yet in November, 1920, President Menocal approved a budget of \$136,000,000 for 1921. It soon became evident that it would be impossible to raise such a sum. Early in 1922, Cuba was in such financial straits that it was obliged to borrow \$5,000,000 from an American banking syndicate for one year. This must be repaid in a few months, and \$8,623,516 will have to be found to repay the interest on the public debt. At the present moment the Government scarcely knows where to turn in order to maintain its various executive departments. Since July 1, owing to conditions at home as well as to those prevailing in foreign markets, there has been a steady decrease in the revenues, while it has been necessary to discharge a considerable number of Government employees and many of those still kept on the rolls have not been paid. A Cuban Deputy, Señor Sagaro, made serious charges against several departments of Government, and copies of these charges were forwarded to General Crowder. He alleges wasteful expenditures in the Paymaster's department, Government lottery frauds, and corrupt practises in the Havana Departments of Public Works and Street Cleaning.

For some time past in Cuba, especially among those who are opposed to the Administration of President Zayas, there has been talk of an intervention by the United States in order to straighten out the financial conditions of the Republic. Under the Platt amendment the United States has the undoubted right to determine the conditions under which such an intervention may take place.

But the United States has no desire or intention of intervening unless the financial and political state of the Island absolutely demands it. That scarcely seems to be the case at present. It is doing everything in its power to avoid such action. In his memorandum General Crowder declares that Cuba can easily avoid intervention by the United States by legislation limiting the uses to which a loan can be applied, by regulating the business of the banks and reorganizing the Federal civil service and municipal government. With regard to the charges brought against the government departments by Deputy Sagaro and by others, General Crowder makes it clear that the United States Government will insist upon a rigorous investigation. Far from being as it has been called a threatening document, the Crowder memorandum is a friendly though outspoken warning to the Cuban people, telling them how they can avoid intervention. A policy of intervention will be adopted by the United States only as a last resort, and that reluctantly, when every other measure has been exhausted.

Ireland.—During the week the main battles between the Nationalists and Irregulars were carried on in the South-eastern section, where the former continued their steady

**The Civil
War**

advances, and succeeded in driving the Irregulars back upon Cork. Here the resistance of the Irregulars was more determined, but, by the successful landing of troops in the rear of Cork, the Government was able to break down the opposition. The Irregulars, though they had foreseen this strategy, were powerless to prevent it, and so were forced to evacuate the city and retreat into the open country. A guerilla warfare is still waged, and machine-guns continue to harass the movements of the Nationalists. The usual destruction of property by fire and dynamite took place. Later the cables were crippled, probably by interference with the power houses. Despite all this, however, the Nationalists predict peace within two months.

The Irregulars have suffered a severe loss in the death of "Harry" Boland, who was shot while resisting capture by the Nationalist troops. Mr. Boland was the Sec-

**Death of Boland
and Griffith**

retary to Eamon De Valera, and, later, his representative in this country. An equal, or even greater loss to the Nationalists was that of Arthur Griffith, President of the Dail Eireann, who died very suddenly in Dublin. Mr. Griffith's whole life has been identified with the Irish cause, and he has been called the "Soul of the Republic." He was the founder of Sinn Fein, and his influence in its development, though conservative, has always been persistently for a free Ireland.

The military situation in the Southern area has somewhat obscured the anti-Catholic activity that has continued in Ulster. The *Weekly Irish Bulletin* for July 3 pub-

lishes the following startling summary of the effect of the pogrom against Catholics. The statistics are for the period between July 21st, 1920, and July 3rd, 1922.

Killed to date	442
Wounded	1,783
Protestant population of Belfast (in 1911).....	293,791
Catholic population of Belfast (in 1911).....	93,243
Number of Catholics driven from their employment by uniformed specials and armed mobs	9,100
Number of Protestants driven from their employment....	None
Number of Catholics similarly driven from their homes..	23,760
Number of Protestants driven from their homes during same period	None
Number of Catholics now homeless in Belfast.....	3,600
Number of Protestants homeless under similar circumstances	None

The following figures represent the casualties for the first five months of the present year:

	Catholics		Protestants	
	Killed	Wounded	Killed	Wounded
January	8	20	4	13
February	28	70	17	27
March	42	58	22	38
April	26	37	15	36
May	46	103	29	63
	150	288	87	177

From May 31st to July 2nd, 1922, both inclusive, the figures are:

	Catholics	Protestants
Killed	31	9
Wounded	93	31

Pogrom casualties in Belfast from March 30th (date of Pact) to July 2nd, 1922:

	Catholics	Protestants
Killed	101	55
Wounded	235	139

The *Bulletin* in quoting these statistics, calls attention to the fact that the non-Catholics outnumber the Catholics in Belfast City by 3 to 1, and declares that over 75 per cent of the Protestant casualties were accidentally caused by the special constables and Orange mobs in their attacks on Catholic districts.

Rome.—The Roman correspondent of the London Catholic weekly, the *Universe*, states that the account of the proceedings of the London Conference was received with considerable satisfaction in Rome.

The Palestine Mandate

The alterations inserted in the articles of the British Palestine mandate were the best vindication of the objections made by the Holy See in the matter. Lord Balfour's discourse showed "in intention" the spirit required to meet the delicate situation in the Holy Land. But, adds the *Universe*, recent experience has raised reasonable suspicions, which will only be allayed by "a complete change of attitude on the part of some of the administrators in Palestine." Hence, it says, Catholics will everywhere look for the genuine reali-

zation of the promises made by Lord Balfour for the liberty and protection of the Holy Places and for the safeguarding of other rights.

The *Universe* calls attention to promises similar to those made by Lord Balfour in connection with the Holy Land. "The necessity," it states, "of clearly defining religious rights in cases of countries with different forms of worship is just now receiving illustration." It then cites what is happening in Jugo-Slavia. When the union of the Croats, Serbians and Slovenes was being formed a few years ago, liberal promises were made to the Catholic Bishops, assuring them of full liberty and protection on the part of those in authority, and the Bishops in consequence accepted these promises, fully conscious, as they were, that equal treatment for all would be the only means of securing peace among the different peoples. Painful experience, however, proved how little reliance these fine promises merited. The Catholic Episcopate of Jugo-Slavia has just addressed a strong letter to the Government protesting against the persecution to which the Catholic clergy and their flocks have been subjected. This hatred of the Government and its representatives against the Church is shown by unjust regulations in the matter of education and religious instruction, by interference with religious sodalities, requiring their absolute dependence on the civil law; by their insistence on the observance of Orthodox feasts in Catholic schools, and by injustice in matters of Church property. Similar promises have been solemnly made with regard to the Holy Places by the authorities in Palestine. Catholics must see that they are faithfully kept and that the pledges given to the Pope are not broken.

Russia.—The eleven envoys especially commissioned by the Holy See to bring help to the famine-stricken regions of Russia were received in audience recently by the Pope, who wished the envoys a touching farewell and reminded them that they were going as the interpreters of the Holy Father's charity to suffering humanity. Setting out first for Constantinople, where the supplies of medicines, food, clothing, etc., have been collected, the commission will pass on to Odessa, Sebastopol, and Novorssinok. At the last-named city, three groups of commissioners are to be formed, one of which will go to Moscow, the second to Ekaterinodar and the third to Rostov. It is announced that a fresh appeal is soon to be made by the Holy Father for starving Russia, and Propaganda literature will be published by the Vatican Press in Italian, French, English, German and Spanish. It is also reported that a new Secretariate of State, called the "Pro Russia Section" has been formed to keep especially in touch with the Holy See's relief-work, to collect the offerings of the Faithful and to dispose of the famine-funds in the most expeditious and effective way possible, thus saving innumerable lives.

The Pontifical Mission

Catholic Graduates and Their Children

JAMES J. WALSH, M.D., PH.D.

IT has been suggested with some contempt that in our generation educated people do not as a rule have enough children to replace them at the educational institutions at which they received their intellectual training. The statistics of the larger, older colleges and universities of this country exemplify this rather strikingly. This could not be said of them at all a hundred years ago when academic families often had a dozen or so children in them, and it was only beginning to be manifest in the last generation, but there is no doubt about its truth in our generation. A careful collection of data has shown that there is only about half a son to replace his graduate father at the old American universities and that there is only a little more than a quarter of a daughter, sometimes not quite that much, to replace her graduate mother at the women's colleges. The coeducational institutions are said to have a somewhat better record in this regard than the colleges for women alone, mainly because there are nearly twice as many marriages of college women where they are associated with men during the susceptible years between eighteen and twenty-five when they are both securing their education.

It has been further suggested that this failure to a notable extent of college graduates to marry and have children is indeed one of the reasons for the ever-recurring ups and downs of interest in education and more particularly in feminine education. One of the most strange and puzzling problems in the history of education is to be found in the fact that periods of intense interest in education are followed by ever-diminishing interest until at last education becomes a wornout convention and the subjects of it secure a little polish and some useless information and scarcely more, but certainly no power to think and no stimulus to original work or forethought of any kind. To illustrate this fact, one need only recall the story of the Renaissance and then the subsequent decadence of education until in the eighteenth century very little real educational work was going on.

It has been suggested that, as I have said, these ups and downs of interest are due to a considerable degree to the fact that educated men become so much occupied with intellectual concerns that the duty of raising a family does not appeal to them as before and the result is gradual extinction of those most interested in the intellectual life and a corresponding decadence in education until during this period of lowered interest a greater number of men

who bewail conditions accumulate in the general population.

Each one of these historical phases of interest in education, strange though the mention of it may seem to many people, saw the appearance of a movement also for the higher education of women. Apropos of this, everyone recalls the women of the Renaissance, and we only need to be reminded that all the universities of Italy in the early university days had women professors, to realize at once how true this is. In the Renaissance time not merely Italy, but France and Germany and England and Spain had women professors that were involved in the forward movement of culture. In Charlamagne's day women shared in the revival of education with the men and when St. Benedict founded the monks in the West, his sister Scholastica founded the Benedictine nunneries which provided opportunities for the women to pursue the intellectual and spiritual life just as the Benedictine monasteries did for the men. Mrs. Putnam, who was for fifteen years the Dean of Barnard College, did not hesitate to say that the women of medieval nunneries had a better chance to develop their intelligence and to exert their influence than the women of the modern women's colleges and no one will deny that she was in a position to know the facts.

When the apparently inevitable decadence in education took place after each period of revival, feminine education always suffered more than that of men and usually disappeared almost completely. The reason for this is said to have been the fact that the intellectual woman, is much less likely than the intellectual man to have children to replace her in the educational world. There are exceptions, but many of the educated women do not marry or marry only late in life and are likely to have very small families or no children. Thus the women with an inherited tendency toward intellectual development grow fewer and fewer, masculine education decays and feminine education disappears.

It would be interesting to speculate, whether some such event as this might not be in prospect for our time and succeeding generations. Since the Great War we have been less likely than before to think of ourselves as not subject to the great biological laws of life. The idea that evolution was carrying men forward and making them something very different from what they had been had gained a firm hold on a great many minds, but re-

ceived a severe jolt when the greatest war of human history proceeded to work itself out during four long years of suffering and hardship, until one side was completely exhausted and could not go on. Exhaustion had been the termination of wars in the older time and proved to be the only possible termination of ours. Fostered and coddled by education leading to complete selfishness, we might very well turn out, then, to be completely amenable to this other biological law of over interest in self. Providence has no respect for the selfish, but does not need to soil its hands, as it were, with their destruction, they simply exterminate themselves. Supremely selfish people, by an inevitable law of nature, proceed to eliminate themselves from the scene very effectually. Blessed are the meek, for they shall possess the land.

Something like this seems to be happening in our time. I have already referred to the well-known statistics of the secular colleges and universities. Their graduates are not having nearly enough children to replace them. Are the graduates of the Catholic colleges doing so? I have always felt that there was, no doubt that they surely were until my attention was called to the gradual disappearance of the Irish Catholic families in this country. As most of the better-to-do families have sent their children in the second generation to Catholic colleges and schools, and as it is exactly in these families that the decay of the race is most noticeable, it seemed almost inevitable that there must be fewer children of Catholic college students than I thought. Here once more the only thing is to take certain definite data from actual college and family records and see what the real conditions are.

I was more than a little shocked, therefore, when I turned to my own class of 1884 at Fordham and found that we had far from replaced ourselves in the rising generation. Altogether twelve of us graduated in the class, of whom two died within a year and four became priests. Of the remaining six, so far as I have been able to ascertain, and I have been in touch with all the members of the class but one, only three have children, seven in number and four of these are boys. After forty years, we have four sons, then, to replace a dozen of us at college. I thought at first when I found this out that the class was exceptional, but when I looked up the records of other classes near us I found that we were about the average, or perhaps a little better. The members of the class of '85, for instance, have, as far as I can find out, but three boys to take the place of the ten who were graduated. The class that preceded us in '83 did perhaps a little better, and apparently has five boys to take the place of eight graduates. The class of '82, consisting of ten graduates, four of whom became priests, three bachelors, three married men, has some eight children, but only three sons. Of the class of '81, there is at most apparently but two boys in this generation. My brother's class of 1890 has so far as we can find, at most five boys to replace some fourteen graduates. There probably are better classes than these

in this regard, that I have failed to find, but this would seem to be a fair excerpt from the records.

I realize that this is not quite representative of the Fordham students in the next generation because not a few of those who did not stay to be graduated became the heads of families. As a rule something less than one-half of those who enter college are graduated and many of those who drop out do so for very practical reasons, some of them matrimonial. Besides a number of the commercial students,—in my day at least not counted among the graduates,—married and raised families. More of them, I think, did this than the B.A. graduates, but what seems to be the fact is that education takes our people away from the thought of matrimony. A distinguished American prelate said not long since that the lessened tendency to marry and the proneness to be old bachelors and old maids is due to "an inherent love of celibacy that reigns in every true Irish heart." If that is so, it is a very unfortunate thing for the race and the Church in this country and whatever is at work, it is increased by education, or is it sophistication?

Such statistics as I have been able to gather from other institutions besides Fordham, though very incomplete, all point in the same direction. Many of them have more priests than Fordham can boast, and this, of course, decreases the next generation. A typical example from an Eastern college is one of the classes of the eighties, about my own time at Fordham, in which there were twenty-two graduates of whom fifteen became priests, but only three of the remaining seven married and they have altogether only seven children, of whom but two are boys who can go back to replace twenty-two. In another Eastern college, a class of about the same time contained eighteen graduates, twelve of whom became priests, three of the remaining six married and out of eleven children there are five boys. A third example is a class of the later eighties, fifteen graduates, eight priests, four of the remaining seven married and they have twelve children of whom seven are boys. This is the best record I have found and I have been going over the records, so far as I have been able to get them of Holy Cross, Manhattan and Mount St. Mary's.

It is surprising how hard it is to get the statistics. No effort at such statistics has been made, apparently, though the secular colleges have very definite records. I may have been finding only the unfavorable cases. But anyone who doubts the suggestions that seem inevitable from the data in my hands should take his own class and let me hear from him. Let me have the worst with the best, however. Let us face the music. If we are dying out, let us know it. Let us find the reason, as far as we can, and if we are worth while preserving, let us see what can be done in that direction. A dear friend who knows this subject better than I do has said, "The one thing that the Irish do very well in this country is to fill graveyards." I am optimist enough to think we can do better than that.

Impressions of Ireland's Civil War

JOHN A. RYAN, D.D.

WOULD you say that five-sixths of the people of Ireland are for the Free State?" "More, Sir, more." This was the question that I asked, and this was the answer that I received from a resident of Cobh (Queenstown) the day I landed in that port. During the two weeks that have since intervened I have put the same question to many sorts of persons from many parts of the country. The answer has almost invariably been the same. Sometimes the proportion of Free State supporters is placed as high as 98 per cent; never below 85 per cent. Ever since the elections in June, unprejudiced Americans have been aware that those who want the Free State comprise a great majority of the inhabitants of this Island; probably not many realize the overwhelming character of that majority.

Two questions are suggested by this situation: how comes it that the insurgent forces are at all numerous and powerful? In passing, it may be worth while to observe that the men in rebellion against the Free State Government are variously designated in this country. They are called "Republicans" by themselves and their friends; "irregulars," with a small initial letter, by the Government and probably the majority of the people, and I heard Michael Collins refer to them as "irregs." The second question is, by what process are the irregulars enabled to dominate a population that is at least nine-tenths opposition? That proportion favors the Free State even in the six or seven counties that have been under the control of the rebellious forces.

The answer to the first question is that the irregulars are not great in numbers, and that they are powerful only because they have arms in their hands. So far as I can make out, they are composed of three main elements: those who believe that they are fighting for a sacred principle; those who are without intense convictions on the political issue, but who are deterred either by a mistaken sense of loyalty or by fear of abandoning their old leaders and comrades in arms; and, finally, a varied group of young men and boys who are willingly or unwillingly out of work, some of whom are criminally inclined. In all probability the two latter sections constitute the vast majority of the irregular forces. One indication of this condition is the frequency with which they abandon their positions without serious fighting at the approach of the National troops. The irresponsible and semi-criminal element in the irregular army is exhibited in the wanton destruction of buildings and other property, and in their disregard for the rules of warfare and the laws of humanity. In most cases these outrageous performances are entirely without military value, as they do not appreciably hinder the operations of the Free State forces. Their most

important results are immense hardship and suffering for the civilian population, and enormous losses to the various political jurisdictions, through the destruction of public buildings, records, etc.; for example, the Sligo Custom House was burned by some of the irregulars after their organized forces had been driven from the city. It has been estimated that the cost of restoring the property already destroyed by the irregulars "would provide a decent house for every workingman who has to rear his family in a filthy tenement room, and a decent house and farm for every hovel-holder in the congested areas."

The answer to the second question is simple: The communities in which the irregulars hold sway are terrorized. Ten armed men can hold in subjection a hundred who are unarmed. While in Cork, I was assured that the townspeople are coming to detest the irregulars more than they detested the Black and Tans. This was the judgment of a prominent priest. On my way to the station, the sidecar in which I was riding barely escaped collision with a Ford which, filled with irregulars, dashed madly out of a side-street. It should be observed that the rebels have taken possession of all the automobiles in Cork except those used by physicians. As he turned his horse sharply to the left, the driver of my car exclaimed: "These are worse than the Black and Tans, for they do not know how to drive the cars that they have commandeered."

In the procedure of the irregulars "commandeer" has become a more blessed word than ever was "Mesopotamia." They subsist by "commandeering" buildings, and supplies of all sorts from the shopkeepers and from the farmers. Sometimes they go through the form of giving a receipt in the name of the "Irish Republican Army." Sometimes they neglect this bit of pleasantry. In practically every case the goods are taken without the consent of the owners, a circumstance which is not without significance as regards the attitude of the civilian population toward this rebellion on behalf of the "Republic." Of course, the process is plain looting.

The merchants who are thus robbed naturally refuse to replenish their stocks. Even if they were willing to do so, they would in a large proportion of cases be unable to obtain new quantities of goods, inasmuch as the railways have been cut and the roads obstructed between the subjected cities and the main sources of supply. As a consequence, the people are suffering extreme hardship. In Limerick a large section of the population was for a few days on the verge of starvation. When I was in Cork, July 10, more than 10,000 persons were out of employment, and the number must have been considerably augmented since that date.

The suffering and helplessness of the people in the

areas held by the irregulars are a striking illustration of the truth that, for a time at least, a small armed minority can defeat the will of the majority. The man who drove me to the station in Cork declared in tones of sadness: "You Americans must think we are an awful people, fighting among ourselves." I objected that this was not a fair way of describing the situation. When the vast majority of a nation are heartily supporting the civil authority in the task of overcoming a small insurgent minority, the people are not "fighting among themselves." They are repressing disorder, which is something that every government is called upon to do occasionally. While the disorderly forces operating in Ireland today are, indeed, stronger than is usually the case in countries where governments have been long established, nevertheless they do not represent a sufficient section of the population to invest their movement with the dignity of a revolt, much less a revolution. The proper words to describe the conflict are "rioting," "disorder," "pillage," "resistance to lawful authority."

These propositions are hotly contested by the "idealists" who are in favor of the insurgency. To them it is a great and heroic struggle on behalf of a "principle." In their minds the principle at stake is the right of the nation to complete political independence. Many times since my arrival in this country have I heard the exclamation, "There is too much idealism in Ireland!" There is much talk about "the soul of the nation," "selling the nation for ignoble peace and comfort," "continuing the nation in the bonds of political slavery," and similar rhetoric and buncombe which convey no realistic idea, but which unfortunately have a real power to delude and mislead persons who do not take the trouble to analyze either the content of these bombastic phrases or the realities of the present political situation. To a political realist this sort of idealism is a gross perversion. The "idealists" are engaged in the attempt to clothe political principles with the sanctity of ethical principles or religious principles. To give up, even temporarily, the armed struggle for a republic is to their minds morally wrong. It is as immoral as to compromise with murder, or theft, or adultery. To accept the Free State is as bad as to accept a corrupted form of religious faith. Obviously this is pure fanaticism.

The person who is able to distinguish between political forms and principles on the one hand and the forms and principles of religion and morality on the other hand, will not permit himself to forget that the former are merely means to human welfare. Keeping in mind this fundamental truth, he will realize that in some situations human welfare can be better promoted by partial independence than by complete independence. The latter is not an end in itself. Whether it is the best means to the real and valuable end, namely, human welfare, depends upon the facts of the existing situation. In Ireland today the pertinent facts are that through the Free State the Irish people can safeguard and promote their welfare, physically,

intellectually, morally and spiritually, quite as thoroughly and as extensively as they could if they had an independent republic.

One of the undying glories of the Irish people is their heroic and centuries-old devotion to the principles of right in place of mere expediency, to the things of the soul rather than the things of matter. In this age of materialism and ignoble ease, no true man will say one word in disparagement of this trait in the Irish character, this element in Irish history. On the other hand, every clear-seeing man will admit that willingness to suffer on behalf of a cause is not in itself a reasonable attitude. All depends upon the nature of the end, and upon the proportion between it and the suffering which is called for.

The sincere Republicans are idolizing abstractions. There is something Hegelian in their worship of "the Republic." It was the doctrine of Hegel that all reality is identical with the "Absolute Idea," or the "World Spirit," and that the highest outward manifestation of the World Spirit is to be found in the State. Therefore, he concluded, the individual is a mere means to the aggrandizement of the State. Similarly the extreme Republicans have deified "the Republic," and they demand that the Irish people shall sacrifice themselves to this fiction. The gospel of Republicanism has become almost a new form of Pantheism.

Not less extraordinary than this perversion of an ideal is the attempt made by the Republicans to justify their position by political arguments. Admitting that the majority of the people desire the Free State, they contend that this choice is morally invalid because it was made under duress, under threat of a resumption of war by the British Government. Do the Republicans, then, offer the people the opportunity of a perfectly free choice? Not at all. The British Government said in effect: "Accept the Free State, or we shall renew the war of the Black and Tans." The Republicans say in effect: "Reject the Free State, or we shall subject you to the ravages of civil war." Probably very few Irishmen have been deceived by this sophistry. The fact of the matter, and the reason of the matter, is that the people have a right to choose between the alternatives that are before them; they have a right to make a choice of evils. That right they exercised in deciding for the Free State. To deny them the right of choosing what they regard as the less of two evils, is to deny the essential principle of self-determination and of democracy. To assert that they had not a sufficient degree of moral and psychological freedom to perform a morally valid human act, is to utter a rather obvious falsehood.

More amazing still is the Republican rejoinder: "The majority is sometimes wrong; it was wrong during the revolt of 1916; it was wrong during a considerable part of the war against the Black and Tans, and it will be proved wrong in the present struggle." To be sure, the majority is sometimes wrong, and the minority is some-

times right, with regard to a political principle or a political policy. Nevertheless, there is no practical alternative which can be defended on the principles of democracy. No one would accept the proposition of minority-rule, regardless of the character of the minority. The political aristocrat contends for rule by the minority, but he has in mind a minority composed of "the best," of superior persons like unto himself. He believes that the superior few know what is good for the people better than do the people themselves, and therefore that the superior few have a moral right to impose their will upon the majority. On the principles of aristocracy this position is entirely logical.

But Mr. De Valera and his friends profess to be Democrats. How they can reconcile democracy with their present denial of majority-rule, they have never vouchsafed to explain. They appeal, as it were, from Philip drunk to Philip sober, from the people in a wearied and ignoble mood to the people in a mood of idealism and self-sacrifice. Who constituted Mr. De Valera, Miss MacSwiney and their associates the custodians and defenders of the nobler instincts and the purer will of the majority? They have no such mandate or mission. They have assumed it with as little authority as any other group or faction of self-constituted superior persons have ever undertaken to set aside the will of the majority. From the viewpoint of fundamental political theory, there is no essential difference between De Valera and Carson. The latter believes that the majority of the Irish people should be content, or be forced, to abide with the Northeastern minority under the rule of the British Parliament. He thinks that he knows that this is the best political arrangement for the majority. Mr. De Valera believes that the majority should be coerced by an armed minority into rejecting the Free State, and continuing the war for the Republic. He thinks that he

knows that that is the best political arrangement for the majority. He is essentially an aristocrat, not a democrat. No amount of pseudo-idealism and no amount of any other kind of sophistry, can erase the dominating fact of the situation, namely, that Mr. De Valera and his associates deny the right of the majority to make the political choice which, in the circumstances, they desire to make.

Happily the masses of the Irish people, of all classes and sections, have too much common-sense, have too keen a perception of fundamental realities, to be deceived by such subtleties and such "arguments." They are supporting their Government so generally and so whole-heartedly that it is to be hoped that before the middle of August the armed bands of irregulars will have been dislodged from every city and town on the island. No doubt there will be sporadic fighting and pillage by small gangs in the more remote and thinly populated areas for a considerably longer time, but it will not be sufficient in volume or in destructiveness to interfere greatly with the normal life and activities of the people. While the task of reconstruction will tax heavily the ingenuity of the Government and the moral and material resources of the country and the people, it is much lighter than that which faces any other nation of Europe which has gone through a war in recent years.

I am well aware that this forecast seems too optimistic to the majority of persons with whom I have talked in Ireland, but skepticism, if not pessimism, is a natural mood in a people that has gone through a Black and Tan war for more than two years, and then unexpectedly seen an armed minority of its own flesh and blood engage upon an orgy of senseless killing and devastation. But the thing that the pessimists fear is psychologically impossible.

Dublin, July 22.

The New Hungary's Confident Tomorrow

EUGENE WEARE

Special Correspondent for AMERICA.

LET me now introduce the great European champions of American Democracy, the much-bedeveled and war-torn remnant of the once mighty nation of the Magyars who have their abode, or all that is left to them, just west of Austria, south of the free, sovereign and independent Czecho-Slovaks, east of the half-civilized Rumanians and north of the mighty Kingdom of the Serbs, Croats and Slovenes. It will be recalled that for a long number of years those races in Southeastern Europe who were not under the domination of the Austrians paid their tribute to the Magyars at Budapest. Before the late war, the Slovaks, Rumanians, Germans and Croats used to write books and circulate propaganda literature charging all sorts and kinds of cruelty and barbarism to their Hungarian masters. Now, however, despite the fact that

most of these people are free and independent, there is a tremendous sentiment among them for a return, if not to their exact pre-war status, at least to a sort of autonomy under the guidance of the Magyars. The Slovaks are enraged with their Czech partners, the Germans, Seckelys and even the Rumanians of Transylvania are bitter in their denunciation of the Government at Bucharest, while the Croats in the South freely discuss revolution against the Serbs. The general situation is one of a number of strange results of the war fought for democracy and the self-determination of small nations. It will be recalled that, in that war, we, the nation of "advertisers," became the "champions of the rights of mankind" to the tune of billions of American dollars and thousands of American lives.

In the face of the present situation the Magyars smile. It is a very knowing smile. It is the smile of an expert who predicted disaster but whose advice and counsel were pushed aside by the Delegates at Versailles who, as the facts now show, knew nothing whatever about Southeastern Europe or its people, but who had determined to smash the once mighty Austro-Hungarian Dual Monarchy, but while the Hungarians smile, they work. They are organized as are no other race of people in all Europe. They have a very definite program mapped out for themselves which is brimful of great promise. Every Magyar appears to have constituted himself a sort of committee of one, whose purpose in life is to bring about a revision of the Trianon Treaty which cut Hungary up into half a dozen little pieces and scattered to the four winds the loose ends of this thousand-year-old monarchy. They go about this business in a strikingly convincing manner. There is no hatred, no bitterness, no back-biting in their methods. They think, act and work as one man. There are no differences among them in regard to their national stability or racial unity. In internal affairs they are as widely separated as are most of the European nations, but once you touch upon their international status, the ranks close in and you cannot get through the solid flank with a carving knife. Will they succeed? Of course they will. Any intelligent movement in opposition to the lines drawn up at the Peace Conference is bound to succeed and the Hungarian movement is an intelligent one. It is more. It is a movement based upon facts, political, social, economic and ethnographical facts, and these are more eloquent even than the Hungarian orators, most of whom "orate" in the fashion of an uneducated politician. They are a great people, these Magyars, and great writers, philosophers, statesmen and diplomats. They are, too, the most attractive people in all Europe, all of which is not without its reward.

As in Austria, there was in Hungary before the war a combination of several races of people most of whom were believed at the time to be unhappy and discontented with their lot. There were Slovaks to the north and Croats to the south, with a healthy sprinkling of Germans, Seckelys, Serbs, Croats, Slovenes, Poles, Czechs and Slovaks located in many parts of the country. The ethnographical map of old Hungary, with its colored spots to represent the location of these several peoples looks very much like an old patch-quilt. Economically, the former territory of Hungary was the "bread-basket" of the old Monarchy. The soil of Hungary, next to that of certain parts of Russia, is the richest in all Europe. The Hungarians raise the finest kind of wheat, corn, rye, oats, barley, beet-sugar and grapes. Their horses and cattle are world renowned and their paprika is always found on every well-ordered menu. In Northern Hungary, in what is now Slovakia, there were rich forests out of which came the pulp for paper-making. Budapest, the capital, besides being the most attractive city in all Europe, was

the center of a great manufacturing industry. Paper and corn-milling machinery from Budapest were exported to Minneapolis and Constantinople, to London and Tokio. The railways of the kingdom were second to none in Europe and railway transportation was rapid, cheap and comfortable. The Hungarian wines held preeminence over the wines of Germany and France. There was no coal in the old territory and there is none now. This is the most serious of all the Hungarian handicaps. What coal the Hungarians need must come in a round-about way from Poland or Germany. The Czechs allow no coal to pass through their country into either Austria or Hungary. According to the Czech viewpoint, the Hungarians and Austrians are "first cousins double" and both must be crushed.

The Hungarians will tell you that, at the start, they were opposed to the war. They say, and their statement is supported by documentary evidence, that their representatives in the Common Council with Austria protested against the war but were overruled. They then went into the struggle, did more than their share of the fighting and were soundly thrashed, though they boast of the fact that the Italians, against whom most of their battles were waged, did not win a single battle against them. With the peace came the Treaty of Trianon, the Republic of Czechoslovakia, "Greater Rumania" with the rich Hungarian district of Transylvania included within its borders, and the Kingdom of the Serbs, Croats and Slovenes. As a result of all this, present-day Hungary is about one-third its former size. On a previous occasion it was said that present-day Austria resembles a little man with a huge head. By the same token, present day Hungary is all belly. True, the head remains still at Budapest, but the arms and limbs of the former national body are now located in Slovakia, Rumania and Jugo-Slavia. What remains to Hungary are the fertile plains for the wheat, corn, rye and oats and the far-stretching vineyards, for all of which Hungary ought to be grateful.

It is these fields which have saved Hungary from the fate of Austria. Without these there would have been all the suffering, disease, poverty and hunger which were visited upon her one-time partner. Even as it is Hungary is far from being economically sound. The national currency is depreciating to a new low level almost daily. The hatred of Czech, Rumanian and Serbian neighbors grows apace and the general disorder so widespread in Europe has its counterpart in Hungary. But the Hungarians know all these things and it is to remedy the situation that they have organized. They say that their present condition is an impossible one, not only for themselves, but for all the Secession States, so called. They further assert that, until a common-sense understanding is brought about between themselves and their neighbors there will be no peace, no prosperity and no national advancement in Southeastern Europe. In this they are right, but the task is impossible.

A Famous Old Abbey Restored

A. HILLIARD ATTERIDGE

THE suppression of the English monasteries by Henry VIII was an act of sacrilegious vandalism that is perhaps unparalleled in the world's history. One thousand and twenty-one religious houses were suppressed. Most of them were laid in ruin, so that in many cases only their name remains. Some few of the abbey churches escaped destruction and were later devoted to Protestant worship. But these were the exceptions. Nearly a thousand churches were deliberately destroyed. The lead was torn from their roofs, the woodwork burned, the masonry used as a ready-made quarry for other buildings. In every county in England there are ruined abbeys, picturesque memorials of the past for the tourist, the artist and antiquary, but, for the Catholic, holy places linked with the record of the days of faith and with the heroic memories of martyrdom.

Some thirty years ago there was much rejoicing at the news that a Benedictine community had come into possession of the ruined Abbey of Buckfast in Devonshire. The monks have rebuilt it, not by calling in the services of an architect and contractor, but by the loving and patient labor of their own skilful hands, and this summer its restored church has been consecrated. A few weeks ago another of the venerable ruins came into Catholic hands, and one of its buildings is now being converted into a church. It is the Abbey of Whalley in Lancashire, once one of the greatest of the seventy-five Cistercian houses of Catholic England.

This old Lancashire Abbey must be known at least by name to many Catholics all over the English-speaking world, for Whalley is the railway station for Stonyhurst, the famous Jesuit college that stands four miles away on the hills on the other side of the Ribble valley. Whalley is a village, or small country town built in the gap of the hills on the south side of the valley where the river Calder has cut its way through them to join the Ribble. On the west side of the gap there is a bold round-topped summit, locally known as "Whalley Nab." Tradition tells that this was the place where the gallows were erected in March, 1537, for the execution of John Paslew, last Abbot of Whalley Abbey, and two of his monks, William Haydock and John Eastgate. They were among the hundreds of victims of the Reign of Terror that followed the suppression of the insurrection known as the "Pilgrimage of Grace," when the Catholics of the North rose in arms against King Henry, "For God, Our Lady and the Catholic Faith."

The suppression and destruction of the abbey followed the triple martyrdom. The general suppression of the great religious houses had not yet begun, but the King declared Whalley and all its possessions forfeit to the Crown under the statute of high treason. It was well worth plundering. It had been founded and endowed

with broad lands by the pious Henry de Lacy, "the good Earl of Lincoln," in the closing years of the thirteenth century. Its church, forming one side of the quadrangle of monastic buildings, was one of the largest in England, 257 feet in length and 142 feet across the transepts. Its altar plate and rich vestments were taken away as plunder for the King. The lead from its roofs was melted and sold, the walls of the roofless church were flung down, and a few years later the site and some of the buildings were sold for £2,132, a sum of money that would represent at least twenty times the amount in our own day, £40,000 sterling or say \$200,000.

Of the church little now remains, but one can trace out its foundations and its general plan. The abbot's house has been converted into a modern residence with some additions. There are a few remains of the cloisters and of one side of the quadrangle. A farm-house, built of stone from the ruins occupies part of the abbey site and near it stands one of the old monastic buildings, almost intact. It owes its preservation to the fact that it was converted by the farmer into a cowhouse and barn. Its walls are six or seven feet thick and the entrance is by a fine pointed Gothic archway. It has two ranges of windows and an open timbered roof in good condition. It was originally a building with a basement and upper story, but the floor of the latter has been removed. The basement was a storehouse, and the upper floor, the dormitory of the Cistercian lay-brothers, hence the old name of the building, *domus conversorum*, "the house of the lay-brothers."

Early in the present year this building, the farm-house and a considerable part of the abbey site, were put up for sale and were bought by the Bishop of Salford in order to establish a new Catholic mission at Whalley. He has put an Irish priest, Father McDonnell, in charge of the new mission; the farm-house will be his presbytery and the *domus conversorum* will be remodeled into a spacious church to be dedicated, like the old abbey church, to Our Blessed Lady. It is nearly four centuries since the great conventual church of Our Lady of Whalley was destroyed. It is more than 350 years since the altars were thrown down in the neighboring parish church and the new Protestant church service replaced the Holy Mass. As Manning truly said the setting up of a new altar, the erection of a Catholic church here in England always means that before long there will be a congregation of the Faithful gathering around it. Each new church and altar is a step towards the winning back of the land to its ancient Faith. But there is special reason for rejoicing when, as in this instance, the new altar is set up on a place once consecrated to the service of God, and hallowed by the memory of two centuries of lives devoted to His service and by the blood of martyrs. So it is that old English is gradually "coming home" once again, slowly, it is true, bit by bit, if you wish, but surely, nevertheless.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Negroes and the Classics

To the Editor of AMERICA:

Should we not compliment the Negroes on their tenacious adherence to the Latin and Greek classics in the curricula of their schools? Do they not show in this an intellectual appreciation keener than that of leaders among the white "intellectuals"? It is a peculiar fact, strikingly noted in a report of the United States Bureau of Education on colored schools, that the educational institutions that are most tenacious in holding to the Latin and Greek classics are those owned and controlled by the Negroes. Says the report:

There is probably no group of schools in the country that is so enslaved to the ancient languages as the literary group of colored institutions. They have almost a fatalistic belief not only in the powers of the college, but in the Latin and Greek features of the course. The majority of them seem to have more interest in the traditional forms of education than in adaptation of the needs of their pupils and their community.

Since the ancient classics are the *sine qua non* of a liberal education, the colored schools may yet lead the way in a return to the main sources of mental culture.

Brooklyn.

J. L. H.

Miss Murphy of Boston

To the Editor of AMERICA:

That was a brilliant editorial that came from your gifted pen in the issue of AMERICA for July 22, entitled "Miss Murphy of Boston." Miss Mary C. Murphy, the teacher, who was the subject of your laudatory editorial, is a member of the Sacred Heart parish, Roslindale, Mass. She belongs to an estimable family, her only sister is a Sister of Charity and her only brother is a senior in Boston College. Miss Murphy is not only a successful teacher in our Boston schools, but for many years she has been the foremost teacher of Christian doctrine in our Sunday-school at Roslindale. Her superior character and capacity were also well displayed at the recent National Educational Convention. She could have delivered at that convention an address on the unjust and iniquitous Towner-Sterling bill that would have made the Boston convention historic, but the 5,000 opposing teachers prevented her. Perhaps never before in this city was there seen such an exhibition of mob majority. We thought that this convention would bring all possible refinement to our beloved city, but courtesy and culture were flung into the scrapheap. The N. E. A. convention gave birth to no hero, but Miss Murphy will be long remembered as the heroine of the gathering. The *summa cum laude* conferred on her in the editorial columns of your esteemed journal makes any other tribute superfluous.

Roslindale, Mass.

JOHN F. CUMMINS.

Why So Few Converts?

To the Editor of AMERICA:

Allow me a word on "Why So Few Converts?" Conversion to the Catholic Faith generally results from having its history and teaching clearly expounded. Christ's mandate to His Apostles and their successors was: "Go, teach all nations." To convert the nations Christ's Apostles must *teach*. But how can they teach those with whom they never come into contact? The number of non-Catholics who come to Catholic churches is infinitesimal. What about the millions who cannot know unless they hear and cannot hear unless we preach to them? "Go, teach," we hear the Master say, "cry out and cease not," "go out into the highways and bring them in."

Do not our times demand public preaching in parks and

squares, public halls and civic centers? To anticipate the objection that this is a startling innovation let me recall that the Apostles, like Christ, preached in public places where the crowds gathered. Again, to meet the errors of the Reformers, public preaching has become very common throughout Europe. While gladly admitting the constant and zealous teaching which is going on Sunday after Sunday in every Catholic church, I believe there is a crying need for such teaching of our holy Faith as will reach the churchless and creedless millions of our dear country. Shall we without fear or scruple neglect those who hunger and thirst for truth and so often receive the deadly poison of error or falsehood? Shall we hide our light when so many grope about in the shadows of sin and death? We claim that non-Catholics remain outside the true Church because they do not really know her. Shall we who believe that she alone has the words of eternal life be indifferent or timid in carrying out literally Christ's words: "All power is given me in heaven and in earth. Going, therefore teach ye all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

That public preaching will encounter many obstacles and objections is to be expected. But the urgent need of removing ignorance, misunderstanding and prejudice from countless minds outweighs all reasonable opposition. At the request of our Bishops, wise, prudent and eloquent preachers would take up the work and no doubt the results would justify our most enthusiastic hopes. Under properly appointed committees, zealous and capable laymen could be trained to cooperate in this apostleship. Our Faith, we know, demands only a fair hearing. Even though all our hearers do not become Catholics, they will cease being enemies of the truth which they have not known or have received only in distorted caricature. "Go, teach all nations" answers "Why So Few Converts?"

Chicago.

G. F. H.

To the Editor of AMERICA:

Anent the question "Why So Few Converts?" might not the suggestion to inaugurate a movement calculated to augment the number, be opportune? There will always be that certain proportion of converts, who in a peculiar way come within the radius of Catholic influence. But how many there are not so fortunate! How to reach the non-church-going throng in an appealing pose, is the problem. Observation teaches that the mental attitude of the church-absentees is that of a patronizing if not cynical toleration. This attitude is largely due to the babel of religious confusion among the warring sects of which the Catholic is likewise listed as one. These people simply will not come to church, and since this is the case, why not go to them? One method of so doing that suggests itself would be the erection of a spacious tent in every city where a continuous mission, dwelling on the Divine plan of creation and salvation, be carried on during the seasonal part of the year. The missionaries might exchange places periodically, as does the personnel in Chautauqua circuits. Suitable books and literature, supplementary to the lectures, could be handed out to those interested and teachers of classes provided for those desiring to make further honest inquiry. Through judicious advertising and considerate treatment, audience after audience under such circumstances would be assured, which could not be induced to enter a church. Relying on the principle that man is drawn only to the good, or what appears to be the good, success in such a movement is as certain as the law of causation. Once the Catholic position became generally known, a more tolerant spirit would prevail, social and industrial unrest be allayed and without doubt the proportion of converts would steadily increase.

To make feasible this movement, two principal means are necessary: missionaries and money. As to the first, the sole charge of lecturing and teaching might be surrendered to a Religious

Order of one kind or another. Should the number be wanting, a beginning might be made on a small scale, the scope to enlarge as missionaries became available, until the whole length and breadth of the country be served.

As to the second necessary means, it is suggested that the Order of Knights of Columbus raise a fund for the purpose, by levying an assessment of one dollar a year on each member. This fund together with donations and voluntary contributions would suffice to keep the wants of the undertaking supplied. In what movement, or for what better cause could the Knights of Columbus enlist than in a crusade along the line suggested? What say you 800,000 fellow-Knights?

Glasgow, Mont.

J. F. H.

Jefferson Davis on Prohibition

To the Editor of AMERICA:

It has been quite the custom lately to quote what this or that great man of the past said or thought about Prohibition. Probably the most impressive and most persuasive protest ever penned against Prohibition, was written by Jefferson Davis, that sturdy and illustrious champion of a lost cause. It is a great pity that his sterling words against a movement that has outraged the sanctities which are our common heritage, cannot be quoted in their entirety. However two passages will suffice and for the rest the interested reader is referred to "Jefferson Davis, a Memoir by His Wife," Chapter LXXXI.

In 1887 the question of Prohibition became a prominent issue in Texas, and scores of letters from Mr. Davis's friends in Texas demanded an expression of opinion from him. The demand was somewhat similar to the Baltimore *Evening Sun's* query to political candidates, "Are you wet or are you dry?" Davis was anything but a "pussyfooter." He wrote to his friend, Colonel F. R. Lubbock, the following missive, which ought to be reprinted in letters of gold and mailed to each and every member of the A. S. L., and the W. C. T. U.

My Dear Friend Reared in the creed of Democracy, my faith in its tenets has grown with its growth, and I adhere to the maxim that the world is governed too much. When our fathers achieved their independence, the corner-stone of the governments they constructed was individual liberty, and the social organizations they established were not for the surrender, but for the protection of natural rights. For this governments were established deriving their just powers from the consent of the governed. This was not to subject themselves to the will of the majority, as appears from the fact that each community inserted in its fundamental law a bill of rights to guard the inalienable privileges of the individual. . . .

"Be ye temperate in all things," was a wise injunction and would apply to intolerance as well as to drunkenness. That the intemperate use of intoxicating liquors is an evil, few, if any, would deny. That it is the root of many social disorders is conceded, but then the question arises, what is the appropriate remedy, and what the present necessity? To destroy individual liberty and moral responsibility would be to eradicate one evil by the substitution of another, which it is submitted would be more fatal than that for which it was offered as a remedy. The abuse, and not the use of stimulants, it must be confessed, is the evil to be remedied. Then it clearly follows that action should be directed against the abuse rather than the use. If drunkenness be the cause of disorder and crime, why not pronounce drunkenness itself to be a crime and attach to it proper and adequate penalties?

In a letter to a Bishop of the Methodist Church South, who had criticized Mr. Davis's opinion on Prohibition, he wrote in part, as follows:

Fanaticism looks through a reversed telescope, minimizing everything save its special object. What though one should point a Prohibitionist to the civilizing, harmonizing, peace-securing, comfort-giving effects of commerce among the nations? If he thought it interfered with his peculiar "isms," would he not probably answer by irrelevant catchwords?

The time was when sumptuary laws embraced what should be worn and eaten. If we begin the march of retrogression, where will it stop? If, as already proposed, there should be Federal laws to enforce Prohibition, your recollection of war and reconstruction days should enable you to anticipate the doings of an army of spies, informers, and deputy-marshals, making domiciliary visits to insure the observance of the law. The moral decay which would inevitably result from such a condition, needs no portrayal. To me it seems the plain duty of every citizen who loves the liberty our sires bequeathed to us, to check the scheme before it acquires dangerous proportions. I hold it to be one of the natural rights of man to do as he pleases with his own, provided he inflicts no injury on another. To protect the use and prevent the abuse of that right is the necessity of social existence; to give adequate power and yet efficiently to guard against the perversions of the grant, is the problem which the wisdom of ages has but partially solved. Hence the maxim, "Eternal vigilance is the price of liberty."

The Confederate President's words of prophesy with regard to "spies, informers, and deputy-marshals" have been literally fulfilled. When will this "march of retrogression" end? - NEVER!

Baltimore, Md.

JOSEPH J. AYD, S. J.

THERE'S THE RUB!

↑ SOUR GRAPES

Columbus in the Movies

To the Editor of AMERICA:

It is highly edifying to learn through the medium of the Associated Press that history is being rewritten and presented to the public, via the film industry, by the Yale University Press. The initial effort relates to the life of Columbus and I am moved to ask if the rewriters have happened to glance through the satirical correspondence between a film star, a producer and a critic concerning the making over of "Romeo and Juliet" for the silver screen. The producer writes emphatically that while he thinks well of the plot, the public will never "stand for" Romeo being a "wop." Therefore his name must be changed and he must blossom forth as an American. The poison, duels and death and all such stuff "won't go" and the scenario must show Juliet and her lover in modern poses. They must elope via airplane, be shipwrecked and rescued, torn apart and again united, and finally the Mantague-Capulet must be called off, by the confession of the nurse, that Juliet is not a Capulet at all but her own granddaughter changed in infancy. Americans will not "stand for" feuds being treated lightly on the screen. That tradition is sacred, but otherwise this yarn by William Shakespeare will film very well. Now the rewriters of Columbian history assume a similar attitude. To instruct the public about the life of Columbus, they tell that he was almost a fanatically pious person, but that he did not go to the lengths of taking a priest with him on that memorable voyage of discovery, that paintings showing the padre holding the cross and wading ashore at San Salvadore are history distorted. It would be kind if the rewriters from Yale would tell in what Catholic or any standard history, it can be found that Columbus took a chaplain when he sailed in 1492. It was not the custom to take priests on voyages of adventure but only when permanent settlements were to be made. A priest was on the second voyage. The captains of the ships of the fleet carried the banners and the cross and if the journal of Columbus were read carefully this fact would be apparent.

In the time of Columbus, religion was the great consideration of life and we have the word of a renowned scholar, Carlyle, quite near our own time, "That religion is the chief fact in regard to any man." In what particular could Columbus have been bigoted and fanatical? The thousand and one "isms" which accuse the old Church of these qualities had still to be born. Columbus was aided by a pious queen whose interest was to extend the cause of religion. The spice-and-nutmeg theory is of later importance.

Washington.

M. B. D.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, AUGUST 19, 1922

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The Church and Cremation

IT is well known that the Catholic Church forbids cremation under severe penalties. According to Canon 1240 of the present Code, no one who has directed that his body be cremated, can receive ecclesiastical burial, unless before death he has given some sign of repentance. If ecclesiastical burial is "commanded or forced" (*mandare seu cogere*) the guilty persons incur excommunication.

But why does the Church forbid cremation? The directions left by a famous scientist who died in New York last month, stimulated many an amateur theologian to search for an answer. As is usual when a point of Catholic faith or discipline is discussed, while all the newspaper answers were incorrect, the solution offered by one reporter reached the apex of absurdity. According to this gentleman, the Catholic Church opposes cremation because she believes that on the Last Day, Almighty God will find the "raising" of a cremated body more difficult than the "raising" of a body which has been laid away in the earth. Ludicrous as is this limit placed on Omnipotence, it is the explanation which is accepted by many as the real reason of Catholic opposition to cremation.

As every well-instructed Catholic knows, the Church's ban on cremation is a matter of discipline, not of unchangeable dogma. Were every nation at once to secure legislation requiring that all human corpses be cremated, the Church would view such enactment with regret, but she would find no insuperable difficulty in changing her disciplinary law. Her present practise, the practise of Christian peoples from the beginning, is based on her reverence for the human body and her acknowledgment that it belongs to Him who created it. The body of man was made by God; therefore it is His property. It is made in His image and likeness, and if it is the body of a Christian it was once a temple of the Holy Ghost. Hence the

Church directs that it be treated with reverence. She will not allow this temple to be reduced to ashes, or be otherwise mistreated by the act of man, but places it in the bosom of the earth from which it was drawn, and leaves it to the action of those natural laws which come from God and obey Him. It is then in the hands of God who, as it pleases Him, may preserve it to the last Great Day, or allow it forthwith to crumble into dust.

The revival of cremation in Italy and on the Continent in the last decades of the nineteenth century, largely due to the activities of various anti-Christian and anti-social sects and societies, was a deliberate attempt to affront the Catholic Church by promoting a return to pagan practises. In the United States, although the anti-religious impulse has not been wholly wanting, cremation is generally urged on sanitary grounds. Were it shown that the Christian practise of burial is in reality a menace to community health, no doubt the law of the Church would be modified or abrogated. But it must be said that no evidence in support of the claim has as yet been presented, or is likely to be found.

The Lawyers and the Constitution

SINCE thirty-one of the fifty-five men who sat in Philadelphia in 1787 to frame a Constitution, were lawyers, it is but fitting that at this time when the Constitution is in danger of destruction, the members of the bar should rally to its defense. On August 9, the President of the American Bar Association, Mr. Cordenio A. Severance, pointed out to his professional brethren, gathered in convention, the head and front of the greatest menace to the American plan of government:

If we do not check the tendency to set up a bureaucratic government at Washington, we invite disaster. The wise men who wrote the Constitution did not intend to place the citizen in leading-strings. If legislators are permitted to run riot under the pretended exercise of the police power, the constitutional guarantees for the protection of liberty will soon be destroyed.

In his Farewell Address Washington wrote that ruin of the new form of government was to be apprehended not so much from direct attacks, but from changes introduced into the Constitution indirectly, and under guise of schemes for the common good. The danger which he feared is at our doors today. Washington and his contemporaries believed that they had framed a Constitution for a race of men who would yield obedience to all legitimate authority, but who would resist to the death paternalism and tyranny. These men loved their homes and held themselves capable of providing for their domestic welfare without the aid or interference of any government. Today, powerful groups, under the pretense of aiding the individual citizen, seek the enactment of legislation which will soon change him from a free man into a slave of the State. As Senator Moses said some months ago, it is now possible for Congress gravely to debate legislation affecting the family and the individual which, fifty years ago, would have stamped its proposer as insane.

And no more typical examples of the legislation denounced by Senator Moses can be found than the Sheppard-Towner maternity act and the Towner-Sterling bill for the establishment of Federal control of the local schools.

Fraught with tremendous dangers to social welfare and social morality, the maternity act has been rejected by Maine, Rhode Island, Massachusetts and New York. True to the American ideal, according to which the people themselves, not the Federal Government, must provide for their own domestic concerns, these States have indignantly repudiated the attempt to create a Federal guardian of the cradle. Yet menacing as are the possibilities of this act, they are innocuous when compared with a bill which will put our schools under the control of a political bureaucracy. As history has demonstrated, the government which makes education a department of State is the government which has no respect for free speech, for the free exercise of religion, or for any fundamental right of the people. With a crowd of politicians dominating our schools, "the constitutional guarantees for the protection of liberty will soon be destroyed."

We have lately concluded a war, presumably in the interests of democracy. It is now time to begin a war for the preservation of the democracy guaranteed by the Constitution. Let the war begin by an attack on the maternity act, and with notice served on Washington, that such outworn devices of a decadent political philosophy as centralized control of the local schools, have no place among a free people.

Mr. Sumner's New "Censorship"

THROUGH the cleverness of its Secretary, Mr. John S. Sumner, the New York Society for the Prevention of Vice has placed a group of Eastern publishers in a pretty quandary. Briefly, Mr. Sumner has proposed that the associated publishers appoint a board of readers to which doubtful manuscripts may be referred. If afterwards the publishers fall afoul of the law, they will be able to plead in mitigation that they had submitted the manuscript to an impartial board, and had followed directions.

As will be observed, Mr. Sumner has proposed nothing that is revolutionary. Every newspaper, magazine and publishing house in the country has its readers to whom contributions are referred. "Censor" is not a popular word, yet every reader is a "censor," upon whose decision the fate of many a budding genius, and of many more whose claims to genius are at least doubtful, must depend. It is obvious that a publisher does not violate the Constitution of his State when he declines with thanks. The constitutional right of the citizen to express his opinions in public does not imply an obligation on part of the publisher to print these opinions. A publisher may refuse for good reasons, or for no reason at all. Thus the function of the reader is of great importance, but since the war the readers employed by many Eastern publishers seem to have forgotten the code of morality. The evil results have

been pointed out by that veteran publisher, Mr. Henry Holt, who hints that if the offending publishers cannot be sent to jail, some form of social boycott, such as exclusion from the best clubs, might be devised. Mr. Sumner merely suggests that the publishers avoid all possibility of jail and boycott by forming a board to cast the peccant publishers into the exterior darkness.

It must be admitted that the publishers have not, as yet, taken kindly to Mr. Sumner's invitation. At present, the book-trade is a mixed lot. It has too many associates who form an excellent counterpart to the stupid brewers of a former age, and to a group of moving-picture producers which, happily, is dwindling day by day. The brewers could never understand the forceful argument which they gave Prohibition by tolerating or actually assisting the lawless saloon. The end was that the blameless saloon went down in the wreck with the saloon that was a focus of crime. The moving-picture producers flouted decency and jeered at censorship, and the trade now finds itself confronted with censorship in six States and a demand for its extension. Anything like prepublication State censorship of the press would be a calamity. But those publishers who think that the best way of encouraging "literature" is to publish pornographic effusions from "baby brains poisoned by vice" are bringing the day of censorship appreciably nearer.

It is interesting to note the turmoil which arose when, according to the press, Mr. Sumner "banned a classic." Mr. Sumner did nothing of the sort. What he banned was a translation which is said to be anything but classic. In its original Latin, the book is of limited importance to students. But it is hard to understand how it can be considered a legitimate tool in the hands of a "student" so ill-equipped for the study of Latin civilization and its decay as to be unable to read Latin. What is true of Petronius is equally true of thousands of books which genuine students will never consult in a translation. They will always go back to the original.

Forestalling Phobias

PSYCHOANALYSIS, in spite of its bewildering array of complexes, and Freud in particular, notwithstanding his obsession with the grosser elements of life, an obsession which minimizes and compromises the real value of his work, have contributed something to the science of physical and moral health by their insistence on the necessity of facing bravely and conquering resolutely those vain and more or less hidden fears which sometimes are a source of torture, and frequently a very disquieting influence in the life of the soul. Life has its inevitable anxieties and its well-grounded dreads in abundance, but it is a part of rational self-direction not to let oneself be troubled by phobias, those unreal, imaginary and exaggerated timidities that are founded in misconceptions, experiences, or conversations of the more or less remote past. Psychotherapy in the hands of a

prudent physician or priest can do much to eliminate or at least to alleviate these troubles.

In this matter, however, prophylaxis is better than cure. Most phobias can be traced back to the days of youth, if not in their actual inception, at least in this sense that childish fears prepare the soul to be their victim. The responsibility for the phobias that spoil the life of some persons, only too often is to be laid on the imprudence of parents and others entrusted with their first training. As a facile means of enforcing obedience, they resort to one or other of the endless variations of the warning, "The goblins will get you, if you don't watch out," with the consequence that their children become a prey to unsubstantial terrors. So far from resorting to such ill-advised methods, which may easily have disastrous consequences in later life, parents should make it their constant care to render their children immune to excessive timidity by training their souls to common-sense and courage. One of the unfortunate tendencies of our present civilization is to put an exaggerated value on ease and comfort and in general on self-indulgence, as compared with robustness of soul and body, energy, fortitude, perseverance, self-denial and healthy disdain for the soft things of life. It is a mistaken love that smooths away all the difficulties from the path of children; rather they should be trained to face obstacles bravely and to overcome them.

Even in the training of children in the principles and practise of religion, care should be had not to over-emphasize the motive of fear. Undoubtedly, the dread of Divine justice has an important place in the spiritual life and should be duly insisted on, but habitual terror is a thing to be avoided. We are the children of God, and hence our fear of His displeasure should be that of beloved sons and daughters, not that of slaves. God, certainly, is our judge and there will be a rigorous accounting to be rendered of our words and works, but the place of fear in the Christian economy is distinctly subordinate. The preeminent place should be given to love and to the courageous conquest of difficulties from the motive of love. First and above all God is Our Father.

Pleasant Counsel from Harley Street

THAT renowned "Harley Street physician" who has made it his high mission in life to give the public just the kind of medical advice that most men are best pleased to receive, is now earnestly recommending, it is reported, that the display of immoderate alacrity in rising each morning is decidedly prejudicial to longevity. Writes the prudent Harley Street doctor: "Getting out of bed should be a leisurely, not a hurried process. The act of springing from bed is bad, because it accelerates the action of the heart suddenly after the period of repose." This advice proved so agreeable to "Lucio," the Manchester *Guardian's* versifier, that he was forthwith inspired to express in the following lines the profound con-

victions on the subject which he shares no doubt with millions and millions of his contemporaries:

Why arise with senseless haste?
Bed has got a pleasant taste;
Hurry would be most misplaced.

If they call you, never mind—
They will come again, you'll find;
Do not rush to draw the blind.

Why consult your window-pane?
Ten to one it's wet again;
If it's not, it's going to rain.

Do not look for joyous thrills
From the stuff the postman spills;
Let them lie—they're merely bills.

Breakfast? Cut it out, I say,
Lunch will do as well today;
Overeating doesn't pay.

And in fact I now recall
Days that tempted me to draw!
"Why on earth get up at all?"

And the answer, I decreed,
Was that, anyway, the deed
Wasn't one that called for speed.

Rise I might; but this affair
Needed some deliberate care—
Haste increased life's wear and tear.

Now, I'm rather pleased to see,
I was right as right could be:
Harley Street agrees with me!

As all the world knows, many a young doctor has rapidly built up a large and lucrative practise merely by giving a few sick and fussy old ladies just the medical advice that was most adroitly calculated to flatter their vanity and love of ease. By always offering the patient the counsel that she is already persuaded she requires, a shrewd young doctor, we are assured, provided of course that he also possesses a soothing "bedside manner," has at least the promise of an impressive beard, and takes care, whenever he solemnly gives an opinion, to put on a heavily corded pair of glasses, can be practically called a "made man," is sure to "go far" and, eventually, may even leap with astounding speed to the highest pinnacles of his profession.

Any doctor, therefore, like the canny Harley Street physician quoted above, who gravely counsels his leisured, well-to-do patients to strengthen their heart-action by always being as deliberate as possible about getting up in the morning, can confidently expect a large and steady fee from them. For there are very few of Father Adam's vast family, whether they be rich or poor, prince or peasant, sage or simpleton, sinner or saint, who without going violently counter to their natural inclinations will always respond with joyful alacrity to this work-a-day world's summons from their morning bed. What wonder then that every Harley Street physician's advice regarding the danger of precipitate rising is so universally followed.

Literature

The Catholic Encyclopedia

TO the sixteen volumes previously distributed of "The Catholic Encyclopedia" there has been added a supplementary or seventeenth volume of 786 pages (The Encyclopedia Press). It contains 2,157 articles which bring most of the important topics treated in the preceding volumes up to date and add to the information they gave details of special interest on matters that have come into public consideration since the last volume of the Encyclopedia's original series was issued in 1913. The great World War has been waged in the interim; two Popes have been chosen; many new dioceses erected; social and political movements of international trend and scope have developed; new geographical boundaries have been established: these are but a few of the important wide-reaching changes that have had to be considered to keep a work of this character in the sphere of usefulness its previous attainments had so universally won for it.

Hence liberal treatment has been accorded, in the pages of this supplementary Volume XVII, to such topics as Bolshevism, Soviet, Spartacus Group, Sabotage, *Action Populaire*, National Catholic Welfare Council; the Salvation Army, Girl Scouts, Y. M. C. A. and Y. W. C. A.; as well as those sources of so much current comment, Blue Laws, Prohibition, Birth-Control, Euthanasia, Twilight Sleep, and the like.

Then the biographies of the distinguished people who have come into recent public notice number more than 200, and more than fifty separate titles are devoted to education and educational institutions, and more than a hundred to the religious communities engaged in this field. So late a topic as Cardinal Gasquet's repudiation of the so-called and much controverted Pope Hadrian's Bull on Ireland is an instance of how recent is the information supplied to inquiring searchers of the supplement's pages. Perhaps one of the most comprehensive, popular and instructive articles is that on "Church Collections" (p. 203).

A brief reference to the details of the progress made in the compilation of "The Catholic Encyclopedia" is not without interest now. The idea took its inception from a long article printed in the *Messenger* magazine for June, 1902, in which the editor, the Rev. John J. Wynne, S.J., drew attention to the injustice done in treating Catholic and kindred subjects in the most important of the general encyclopedias appealing for public patronage. After mature and careful consideration of the scheme it was then determined that publication of a Catholic encyclopedia in English was one of the imperative needs of the times.

The first volume of the series was issued to the public in March, 1907; the fifth was reached in March, 1909, and the last in 1913. The sixteen quarto volumes of 800

pages each, that make up the whole set, contain 16,000,000 words, treating more than 30,000 subjects grouped under 12,750 titles, 5,763 subheads, with 3,029 cross-references. The topics discussed in these articles as listed in the Index exceed 350,000. The illustrations number 2,760. Each volume as it appeared evoked the most emphatic praise; in fact, no work of modern times has called forth so many sincere encomiums from so many diverse sources. The *Dublin Review* called it "the greatest triumph of Christian science in English." The *New York Evening Post* said: "... It contains a great deal of interest to every intelligent man and so far as it is used by non-Catholics must contribute to the correcting of erroneous opinions and the breaking down of existing prejudices." The Protestant denominational organs noted the scholarliness and fairness of the articles, one of them declaring it to be the "greatest work undertaken for the advancement of Christian knowledge since the days of Trent."

Designed to present its readers with the full body of Catholic teaching, it was determined that each article should be prepared and signed by the ablest available writer. To secure these contributions the Bishops in all the English-speaking countries, the heads of Religious Orders and Congregations and of Catholic universities, colleges and seminaries were communicated with for suggestions. As a result more than 1,500 writers were secured, representing 45 countries. Of these 1,022 wrote in English; 138 in French; 113 in German; 44 in Spanish; 18 in Italian; 3 in Portuguese, and several in Latin. Among these writers 912 were ecclesiastics, including 58 nuns, and 543 were of the laity, including 87 women.

No other work has ever been produced by the joint labor of so many Catholic men and women, an army of contributors, making a concrete showing of the intellectual development of the Church and aptly styled by Georges Goyau a modern intellectual crusade. A volume of short biographies and portraits, "The Catholic Encyclopedia and Its Makers," published in 1917, is probably the most comprehensive international "Who's Who" of the intellectual forces the Church has developed and animated with her spirit in our own times.

The supplement, or Volume XVII, was compiled under the editorial management and direction of Dr. Blanche M. Kelly, who also compiled the Index Volume, the key to the whole contents, and without which the really marvelous resources of the Encyclopedia would not be practically available on demand. Dr. Kelly's contributions to AMERICA in poetry and prose are familiar to its readers. She joined the editorial staff of the Encyclopedia in 1907 after completing her studies at Kenwood. Others of her editorial associates of the staff who deserve special mention for the important and scholarly work they did in preparing the contents of the several volumes for publication were

the late Ewan Macpherson, an indefatigable worker, overflowing with the versatile information most needed for such a publication; the late Florence M. Rudge, a born editor, and member of the first class graduated at Trinity College; Eugene F. Saxton, now literary adviser for the George H. Doran Co.; Leo A. Kelly, now of the Century Dictionary staff, and Andrew MacErlean, who also assisted in the compilation of Volume XVII. Few who use the Encyclopedia realize how much of the service they thus receive is due to the painstaking zeal and scholastic attainments of the men and women who did the practical work of the last analysis before the contents went to the printer and from him to the page on which it reached the public eye. As it was the present writer's good fortune to have charge of this work for the first five volumes, or formative period, of the Encyclopedia's compilation, it is now a source of the greatest satisfaction to be able to offer this even belated tribute to the splendid and devoted manner in which his associates endeavored to make the Encyclopedia what it should be and what was promised it would be. Whatever success that followed was in no small measure due to their unselfish efforts.

And in the final survey of what the world now acknowledges was the production called by the *Irish Ecclesiastical Record* "a splendid treasure-house of knowledge" and the *London Times* a "notable example of enterprise," the palm must be awarded to Father Wynne. The circumstances of the initial agitation to secure satisfactory Encyclopedia treatment of Catholic interests made him the leader of the movement for reform, and it must be set down to his indomitable energy, to his tireless tenacity of purpose in defiance of every obstacle and to his fertility of resource in leadership that success crowned the project.

THOMAS F. MEEHAN.

HORIZONS

If I had never from a mountain height
Looked on the stars at night,
Nor watched the sun from out a molten sea
Leap in full panoply,
I had not found so strait to eyes and feet
The city street.

If I had never through the heavens wide
Seen throned the Crucified,
Nor heard amid the stillness of the night
"I am thy sole delight,"
I had gone forward with a heart more gay
Another way.

BLANCHE MARY KELLY.

REVIEWS

Japan's Pacific Policy. Especially in Relation to China, the Far East, and the Washington Conference. By K. K. KAWAKAMI. New York: E. P. Dutton & Co. \$5.00.

In Mr. Kawakami's story, "Japan's Pacific Policy," he saw that much-maligned child of the Orient pass from the final stages of its youth to the estate of manhood in the swift current of diplomatic events at the Washington Conference. The Japanese delegation, according to Mr. Kawakami, came to Washington

with a good deal of diffidence and returned home after making a "fairly good impression at the conference" on "probation." It is simply that very much is expected of her. The delegation itself was not disappointed. The very considerable experience won in Paris notwithstanding, the delegates realized that at Washington there would be no "late enemy" battered into insensibility whom the "high contracting parties" might strip of his last acre, or upon whom they might impose any agreement they saw fit in an effort to maintain harmony among themselves. The great Powers assembled at the American capital with the high purpose of removing certain causes which might at very short notice have become the basis of war. Concerning one of these, naval disarmament, the fullest cooperation was expected of Japan, as of the other nations, by the American State Department. In regard to the other important agenda certain very definite concessions were to be politely demanded of Japan. These had to do with the non-renewal of the Anglo-Japanese Alliance, the unsettled business of China, and the territorial integrity of the insular and dominion possessions of the rival nations in the Pacific. These were the cardinal points in the Japanese Pacific policy, and what had been attained at Paris had, if anything, but served to obscure in the eyes of the world the intentions of Japan concerning them.

The Japanese legates returned home with a quite accurately defined Pacific policy, which Mr. Kawakami considers a great step forward toward international good-will. Japan agreed to substitute for the British Alliance the Quadruple Treaty, and thereby froze Pacific geography for the next ten years; she abandoned her favored-nation position in China and very appreciably loosened the grasp the famous twenty-one demands had given her upon the resources of that unfortunate country. Mr. Kawakami is of the opinion that neither England nor Japan has lost by the new Four-Power Entente, and that certainly the United States has now nothing to fear, least of all from the Japanese navy. Thus are international differences composed and a wise policy, consistent with the best American traditions, inaugurated in China, and all that now remains is for China to strengthen the foundations of her domestic structure in order to enjoy the ultimate concessions of a sovereign nation. About the successful completion of the latter task he is frankly very uncertain, and it must be confessed that nothing which has happened since the conference proves him a poor prophet. This is the author's view, and he is a Japanese journalist of excellent standing, who reported these events for the New York *Herald* syndicate while the conference was being staged in Washington.

P. V. M.

Mother Mary of St. Maurice. Second Superior-General of the Society of Marie Réparatrice. By A RELIGIOUS OF THE SAME SOCIETY. Translated from the French by MARY CAROLINE WATTS. London: Sands & Co.

Those who have read the life of Mother Mary of Jesus, the foundress of the Society of Marie Réparatrice, and have been led by the story told in its pages to wonder at the inscrutable ways in which God selected and perfected this remarkable woman for the accomplishment of one of His great works, will find the same Divine Providence manifested in His dealings with the successor whom He chose to carry on and extend the work He had already begun. It is worth noting that after the election of Mother Mary of St. Maurice to preside over the new Society, it was recalled that the foundress, before her death, had foretold who was to be her successor. This testimony to her fitness for her high office was further emphasized when she was chosen Superior-General notwithstanding her known disability arising from the fact that at the time of her election, she had not yet attained the number of years required by the statutes. A dispensation, which was readily granted, had to be obtained before she could assume the reins of government. Succeeding chapters confirmed the first choice, and she was never again to lay aside her heavy burden until

worn out with toil she gave up life and office together, and throughout her long period of superiorship, she proved herself worthy of the confidence reposed in her.

Indefatigable in labor, gifted with unusual prudence, enlightened by grace, courageous beyond her sex, consumed with zeal, trustful always in Divine assistance, she was largely responsible for the rapid spread of her Community throughout the world; and the fervor of the reparation which is made by her children in many great cities, is due in no small measure to the fact that the insatiate longing for Divine justice, the holy jealousy for Divine honor, and the burning fire of Divine charity with which she was filled overflowed from her own heart into theirs. Undoubtedly she was one of the heroic women of whom Scripture speaks. Her work should be better known, and her memory should be perpetuated. All who read her life, will be edified.

Marie Réparatrice is too little known in the United States. We need these religious who have as their direct object the Actual Presence of the Lord, forsaken, outraged, despised in the Sacrament of Love; we need their sanctuaries of prayer, where hidden and unknown they keep their vigil before the Blessed Sacrament, striving to render to Him, in company with Mary His Mother, some little of that great meed of praise and adoration which is His due. It is regrettable that their convents have not multiplied among us, as they have even in the remote parts of the earth, and it is to be hoped that many who read the life of Mother Mary of St. Maurice, which can be obtained at the Convent of Marie Réparatrice, 14 East Twenty-Ninth Street, New York City, will be inspired to follow in her footsteps.

J. H. F.

L'Intelligence Catholique dans l'Italie du XXe Siècle. PAR MAURICE VAUSSARD. Préface par GEORGES GOYAU. PARIS: Le-coffre. 7.50 fr.

This book is the story of the awakening of a people's soul. It might be entitled: "Italy finds herself." She does so, because she is beginning to live again in the broad light of day that old Catholic life which is the source of her glory. With genuine insight into the soul of Italy, M. Vaussard describes with a knowledge acquired by long and sympathetic contact with the Italian people, its language and literature as well as its political, economic and social conditions, the revival which is taking place before our eyes.

In a larger volume, the author intends to write the religious history of Italy during the nineteenth century. In the present one, he confines himself mainly to the war and post-war periods. Hence we do not find such important figures as Marquis Crispolti, Bishop Bonomelli and Father Semeria, but to make up for such loss, M. Vaussard paints almost full-length portraits of Giuseppe Toniolo, the only great leader Italian Catholics could boast of from 1890 to 1918, admirable both by the extent and depth of his sociological equipment and the sanctity of his life; Philippo Meda, whose future political greatness he clearly predicts; Don Luigi Sturzo, the founder of the *Partito Popolare*, the Warwick of Italian politics, who makes and unmakes Cabinets for his country's good; Padre Gemelli, a thoroughly modern son of St. Francis, yet Franciscan from cowl to sandals, physician, lecturer, preacher, university professor, the heart and soul of the great Catholic University of Milan; Contardo Ferrini, the new Ozanam and looked upon by the highest authorities in law and jurisprudence in the universities of Germany as the greatest jurist of modern times; Cardinal Maffi, Archbishop of Pisa, Galileo's birthplace, who is physicist and astronomer as well as inspiring social leader; Giosuè Borsi, soldier, convert, mystic and hero, who at times reminds the reader of the sublimity of St. Augustine; Giovanni Papini, Italy's most recent "convert," although he disclaims such a title, to the Faith, for he holds that he never lost it and that his only need now is to "better his sinful soul" by the practise of the teaching he had so long neglected.

These are the main points of this fascinating study. Perhaps readers who are acquainted with the Catholic movement in Italy and know its intellectual and spiritual strivings, will miss certain other figures. Yet those so admirably drawn by the author will suffice to bring before them the consoling spectacle now witnessed in Italy. M. Vaussard does not hesitate to draw attention to certain deficiencies in the cultural and intellectual life of Italian Catholics. The criticism was thought excessive by some, but it is supported by eminent Catholic Italians and is on the whole moderate and friendly in tone. In the volume there is an interesting chapter on the press. The book was awarded the coveted distinction *couronné par l'Académie Française*. It thoroughly deserves the honor.

J. C. R.

BOOKS AND AUTHORS

For Catholic Parents.—The current *Catholic Mind* is a good arsenal of weapons to use against parents who have persuaded themselves that they can be Catholics worthy of the name and yet send their children to non-Catholic schools or colleges. Father Peter Finlay, S.J., in an excellent paper on "The Church and Education" forcibly expounds the principles that every staunch Catholic should know by heart, then Governor Miller emphasizes from a patriotic non-Catholic's point of view "The Importance of Religious Education" and finally Father Blakely lays down, without mincing matters, "Catholic Parents' Obligations" of seeing that their boys and girls attend the Church's schools. This fortnight's *Mind* is admirably calculated to put backbone into invertebrate Catholics.

Mother Gurdon.—Those who knew the Rev. Mother Amy Gurdon, R.S.H., as well as all those who love to follow the ways of God in His dealings with His friends, will find both pleasure and edification in the beautiful sketch of her life by Blanche M. Kelly, Litt.D., poetically yet appropriately entitled "The Flight of an Eagle" (New York: The Paulist Press. \$0.05). Two years ago, Mother Gurdon died at the Convent of the Sacred Heart, Maplehurst, New York City. Daughter of the Anglican Vicar of Assington, Suffolk, and early converted to the true Faith, together with almost her entire family, Amy Gurdon had the soul of a mystic and longed for the heights where she could more closely commune with God. As a religious of the Sacred Heart, in every office of trust in which she was placed, but more especially as Superioress of Maplehurst, she left the stamp of her high spiritual refinement on all who knew her. A mystic, she was yet intensely practical. Aspiring to the heights, she knew also how to lead others towards them. Dr. Kelly's "Flight of an Eagle" traces the paths Mother Gurdon so boldly yet so surely followed. In delicately etched pictures she describes "The Child Who Wanted to Fly," "The Golden Age," "Waters of Joy," "Conquered Skies." With engaging simplicity and clear insight into the secrets of a beautiful soul, the author writes a sketch the lessons of which must allure others to imitate Mother Gurdon's zeal and piety.

Poetry.—"The Fire Bird" (Doubleday, \$1.75), by Gene Stratton-Porter, paints a delicate picture of Northwest early Indian life. The things in the poem that impress the reader are its charm, its sure touch in treating nature, its atmosphere and the finer realisms of life. The legend of the cardinal bird is introduced into a story with dramatic force. The verse is strange, irregular and free, but fits in with its surroundings.—"The Collected Poems of Thomas O'Hagan" (McClelland & Stewart, Toronto, \$2.00), are marked by a decidedly domestic note. The poems on Ireland, written as they are in the real tradition of the "smile and the tear in thine eye" are more natural than those on Canada. Though there is little that is very exceptional

or new from the standpoint of creative imagination, yet the writer touches lightly and sweetly on the commonplaces and more ordinary phases of life.—"Youth Grows Old," (McBride, \$1.50), by Robert Nathan, is refreshing and appealing. The book is a quaintly unified series of impressions, quite biographical in nature. In the following characterization, which the author gives of himself,

My mind is like the swaying boughs of trees, . . .
They throw a shadow
Cool, wide and deep,
Wherein I wander curiously about,
And sometimes I look up, and through the lacy,
Tumultuous entanglement of leaves,
I catch a glimpse of the serene, still sky,

we have a pen-picture of one who truly looked upward, who is richly endowed with thoughtful reflections and happily graced with the technique and music to express them.

Novels.—"What Became of Mr. Desmond" (Seltzer), by C. Nina Boyle, is a mystery story, cleverly planned and carefully written, which works through many surprising complexities towards a terrific climax which involves most of the characters. The usual apparatus of the mystery-story is completely discarded, and the effect is the more telling because the medium of the narrative are the commonplace characters, incidents and gossip of village life. The story would be an exceptionally good one were it not for the fact that it is vitiated by an unclean atmosphere, which is only suggested at the beginning but gradually grows until it envelops more or less everything at the final unraveling of the tangle.

"The House Called Joyous Garde" (Kenedy), by the late Leslie Moore is a pleasant story that grows about an old English house, once filled with Catholic life and still permeated with the subtle breath of Catholic joy. This joy, however, has been fettered and held inarticulate ever since the banishment of the old Catholic practises and the Catholic presence it lost with the vandalism of the Reformers. How this is brought back according to prophesy by the return after centuries to the old Faith of the preordained scion of the ancient race is very entertainingly told. The romantic element, though not striking, is well handled, and derives a poetic quality from the setting.

"The Return" (Knopf), a powerful novel first written some years ago by Walter de la Mare, the English lyricist, is now out again in a new American edition. The story tells how Arthur Lawford, happened to fall asleep in an old cemetery by the grave of Nicholas Sabathier, a French rake, who had committed suicide a hundred years before. Thereupon the ghost of Sabathier, who had long been eager to enter life again, invades, but only with partial success, the personality of the unconscious Lawford, whose features became forthwith those of the depraved Frenchman, but who still retains his former habit of mind. On waking up and returning home to meet his wife and daughter, Lawford faces a dramatic situation which is developed by the author with great skill. "The Return" is a sort of Jekyll-and-Hyde story with its horrors artistically mitigated. It is another woman, with whom he falls in love, that helps Lawford to rid himself of the troublesome spook. The basis of the novel is, of course, absurd.

"Robin" (Stokes), Mrs. Frances Hodgson Burnett's latest book is a sequel to "The Head of the House of Coombe," the plot of which is conveniently summarized in a foreword. The setting of the story is war-time London and its central figure is "Feather's" pretty daughter, who loses her heart to Donal Muir, a handsome Scotch soldier. Then to shield the fair name of foolish Robin, the reputedly dissolute Marquis of Coombe rises to the highest point of heroic sacrifice and all ends happily. The Mrs. Burnett of Lord Fauntleroy days has since become a "spook-addict," so in this book, as in some of those immediately preceding

it, the well-worn apparatus of Spiritism is inartistically dragged in. The author's leisurely Victorian manner will please her old admirers.

BOOKS RECEIVED

- The Anchor-Lee Publishing Co., Washington:**
Grover Cleveland, a Study in Political Courage. By Roland Hugins. \$0.50.
- The Associated Publishers, Inc., Washington, D. C.:**
The Negro in Our History. By Carter G. Woodson, Ph.D. \$2.00.
- Bombay, Examiner Press:**
Adventist Doctrines. By Ernest R. Hull, S.J.
- Benziger Brothers, New York:**
Holy Souls Book. Edited by Rev. F. X. Lasance.
- The Christopher Publishing House, Boston:**
Italy During the World War. By Salvatore A. Cotillo, LL.B., M.A. With Introduction by General A. Diaz. \$2.00.
- The Cosmopolitan Book Co., New York:**
The Country Beyond. By James Oliver Curwood.
- Thomas Y. Crowell, New York:**
Four and Twenty Minds. By Giovanni Papini.
- George H. Doran Co., New York:**
Problems in Pan Americanism. By Samuel Guy Inman. \$2.00; The Pomp of Power. Anonymous. \$3.00.
- Doubleday, Page & Co., Garden City:**
Certain People of Importance. By Kathleen Norris.
- E. P. Dutton & Co., New York:**
Abdication. By Edmund Candler. \$2.50.
- The Four Seas Co., Boston:**
Poems. By B. Preston Clark, Jr.; Little Book of Garden Songs. By Lura Coolley Hamil. \$1.00.
- Ginn & Co., Boston:**
The Corona Readers, Third Reader. Edited by Maurice Francis Egan, Brother Leo and James H. Fassett.
- B. Herder Book Co., St. Louis:**
The Seven-Fold Gift, a Study of the Seven Sacraments. By William F. Robison, S.J., Ph.D. \$1.50.
- Henry Holt & Co., New York:**
William de Morgan and His Wife. By A. M. W. Stirling; On Contemporary Literature. By Stuart P. Sherman. \$1.75.
- Houghton, Mifflin Co., Boston:**
The Little Book of Society Verse. Compiled by Claude Moore Fuess and Harold Crawford Stearns. \$1.75; Captain Blood. By Raphael Sabatini. \$2.00.
- Alfred A. Knopf, New York:**
Principles of Social Psychology. By James Mickel Williams. \$5.00; Mary Lee. By Geoffrey Dennis. \$2.50; Egholm and His God. By Johannes Buchholtz. \$2.50; Facing Old Age. By Abraham Epstein. \$3.50; For Richer, for Poorer. By Harold H. Armstrong. \$2.00; The American Language. An Inquiry Into the Development of English in the United States. By H. L. Mencken. Second Edition, Revised and Enlarged. \$6.00.
- P. Lethiellux, 10, Rue Cassette, Paris:**
La Philosophie Moderne depuis Bacon jusqu'à Leibnitz. Etudes Historiques. Par Gaston Sortais, S.J.
- Librairie Lecoffre, J. Gabalda, Editeur:**
L'Intelligence Catholique dans L'Italie du XXe Siècle. Par Maurice Vaussard. Préface par Georges Goyau.
- Longmans, Green & Co., New York:**
Diet and Race, Anthropological Essays. By F. P. Armitage, M.A. \$2.25; British History in the Nineteenth Century, 1782-1901. By George Macaulay Trevelyan. \$3.75.
- The Macmillan Co., New York:**
Everyday Manners for American Boys and Girls. By the Faculty of the South Philadelphia High School for Girls. Illustrated by Ethel C. Taylor. \$1.00; A History of Labor. By Gilbert Stone; Lincoln, the Greatest Man of the Nineteenth Century. By Dean Charles R. Brown. \$1.00; The Sky Movies. By Gaylord Johnson. \$1.50; Readings in English Social History from Contemporary Literature. Volume Four. (1603-1688.) Edited by R. B. Morgan, M.Litt.; Tertullian Concerning the Resurrection of the Flesh. By A. Souter, D.Litt.; Jacques Benigne Bossuet. By E. K. Sanders.
- Robert M. McBride & Co., New York:**
The Old House. By Cecile Tormay. \$2.00.
- Marshall, Jones Co., Boston:**
Germany in Travail. By Otto Manthey-Zorn.
- Oxford University Press, New York:**
Via Triumphalis. By Edward J. Thompson.
- The Paulist Press, New York:**
The Flight of an Eagle. A sketch of the Life of Rev. Mother Amy Gurdon, R.S.H. By Blanche Mary Kelly, Litt.D.; The Ethical Basis of Wages; The Ethics of Labor. Both by Father Cuthbert, O.S.F.C.; What Is the Catholic Church? By Rev. Richard Felix, O.S.B. \$0.05 each, \$3.50 a hundred.
- G. P. Putnam's Sons, New York:**
Behind the Mirrors. The Psychology of Disintegration at Washington. By the Author of "The Mirrors of Washington." Illustrations by Cesare.
- Santa Maria Institute, Cincinnati:**
The Story of the Santa Maria Institute. By Anna C. Minogue. With a Preface by the Most Rev. Henry Moeller, D.D.
- Charles Scribner's Sons, New York:**
Signs of Sanity and the Principles of Mental Hygiene. By Stewart Paton, M.D. \$1.50; Manon Philipon Roland (Early Years). By Evangeline Wiblour Blashfield. \$3.50.
- The Stratford Co., Boston:**
Father Glynn's Poems. \$2.00; South Sea Sketches. By B. A. Erdland. \$1.25.
- Joseph F. Wagner, Inc., New York:**
Health and Happiness, an Elementary Textbook of Personal Hygiene and Physiology Based on Catholic Principles. By the Rev. Francis J. Dore, S.J., Ph.D., M.D., Dean of the School of Social Science, Fordham University.

Education

Our Schools and the Constitution

IN recent years, the Constitution, like other honorable institutions, has been allowed by certain would-be Americans to lapse into what Grover Cleveland termed "innocuous desuetude." However, those who are old-fashioned enough to study the document know that its First Amendment forbids Congress to enact any "law respecting an establishment of religion or prohibiting the free exercise thereof." Religious liberty has ever been one of the proudest boasts of American citizenship. In every corner of the wide world the Stars and Stripes have come to symbolize not only the home of political freedom, but also the land where each citizen may worship God according to the dictates of his conscience. Today in this very land, in this twentieth century of boasted enlightenment and progress, after our great army and navy have returned from what their highest leaders declared a crusade for democracy, we find hundreds of thousands ready to tear the field of stars from the flag by driving Christ from all schools! They treat the Constitution and the Declaration of Independence as so many scraps of paper.

The abolition of religious schools would make a mockery of religious liberty. It is taunting a man to tell him that he can worship God according to his conscience, and then prevent him from rearing his children in the faith that is dearer to him than life itself. He believes that he has an immortal soul; that he is responsible for the spiritual welfare of his children; that the family and human society were instituted by God for a certain purpose, the salvation of souls and the glory of God. So firmly is he convinced of these principles that he considers it a crime against God to yield his religious tenets. And yet he is to be denied the opportunity to rear his children according to these sacred principles. If this be freedom, what are slavery and tyranny?

It will not satisfy the Christian citizen's conscience to tell him that he can teach his children religion at home. Sunday-school and home instruction are not enough to rear a religious generation, to offset a purely secular training all day long in non-religious schools. The robberies, crimes, and murders reported daily in newspapers bear abundant testimony to the fact that merely secular instruction in school will not give us God-fearing, law-abiding citizens; that religious training in the home must be supplemented by Christian precepts in school. Governor McCray of Indiana recently spent many hours with the board of parole listening to the stories of inmates in one of the correctional institutions for young men. Subsequently in an address to the Christian Endeavor Society, the Governor declared: "Ninety per cent of the inmates of our correctional institutions have gone to the institutions because they did not have Christian

training." People cannot remain physically strong on three meals on Sunday and one meal a day during the week. Character is built on education that is permeated by Christian thought in all the branches of knowledge. And this education is safeguarded by the religious-liberty clause of the Constitution.

True, the First Amendment applies to Congress only. The purpose of the first ten Amendments is to prevent an infringement by Congress on rights reserved to the States. Article X provides that "The powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively, or to the people." But virtually all State Constitutions reiterate the First Amendment of the Federal Constitution and explicitly safeguard religious liberty. Moreover, the Declaration of Independence is, fundamentally, a bill of rights for the entire United States. It enumerates certain rights and prerogatives, and it is these which, according to Article X of the Constitution, are reserved to the people, even to each individual. For an inalienable right is one based on the natural law, one that cannot be taken away and cannot be yielded by a citizen even if he wished to do so. It is founded in his very nature as a man.

Among the inalienable rights enumerated by the Declaration are "life, liberty, and the pursuit of happiness." But how can a man be happy when he does not enjoy full religious liberty and freedom of conscience? What happiness can there be for him if he is deprived of his most sacred right as a parent, the right to educate his offspring according to the dictates of his conscience? Men in all ages have suffered persecution, confiscation of property, yea, the loss of life itself as a sacrifice for religious liberty. And now hundreds of thousands who call themselves Americans would invoke the police power of the State to deny this right to fellow-citizens. More alarming, as Judge Hally has remarked: little ado is made over the fact that in Michigan the bigots strove to have the voters pass again on the proposition to compel all children to attend the public schools, thereby closing every parish and private school. At the election in 1920 no fewer than 356,000 out of about 1,250,000 citizens cast their ballots for this tyrannical measure. When a petition was recently circulated to bring the Amendment up again, many seemed to take this most un-American proposal as a matter of course. A few indifferent editorials and half-hearted protests in the press took the place of the wave of indignation that would have swept the average old-fashioned American community at such a suggestion one hundred years ago!

It would be idle to imagine that the movement in Michigan is a local and passing incident. The Catholics of Michigan are fighting the battle of religious liberty for their coreligionists in other States. Now the war is on in Michigan. Tomorrow it will flare up somewhere else. Recent exposures of bigotry indicate a nation-wide movement against the Church. The same forces are at work

in many places. There is also a general drift away from the constitutional foundations of our Government, the old-fashioned American safeguards of the rights of individuals and minorities. We hear, indeed, much of Americanism and Americanization; but they are often used as a cloak for exploitation of labor and profiteering in patriotism. However, we can take advantage of this fad to make propaganda for real Americanism, the Americanism of the Constitution and the Declaration of Independence. Let us begin the vigorous propaganda for our educational institutions by bringing every Catholic child in the land under the influence of a Catholic school.

GEORGE MEDWAY.

Sociology

The Passing of American Freedom

MASSACHUSETTS," wrote Lincoln in 1859, "is a sovereign and independent State." In theory, that statement is true today of every American State. In practise, it is still largely true of States such as Massachusetts and New York, which have set their faces like flint against further encroachment by the Federal Government upon the rights reserved under the Constitution.

But how long will it remain true? Down to the Civil War, pride in local independence was as strong in the North as in the South. The first home of nullification and secession was not South Carolina but New England. Even at the time when Southern independence threatened disruption of the Union, the political convention which nominated Lincoln did not hesitate to affirm the necessity of defending the reserved rights of the States. In the fourth paragraph of the platform adopted by that Convention, the delegates resolved:

That the maintenance inviolate of the rights of the States, and especially the right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power on which the perfection and endurance of our political faith depend.

No similar resolution has been adopted by any political party for more than thirty years, yet none is more sorely needed. On the contrary, at the last two conventions of both the great parties, resolutions were adopted recommending, either openly or by cowardly and dishonest evasion, the enactment of Socialistic legislation which nullifies "the right of each State to order and control its own domestic institutions according to its own judgment exclusively," and, by necessary consequence, destroys the balance of power upon which the Federal Government depends. Cowards, shufflers, shirkers, fanatics, men greedy for the retention of plunder and power, have shaped the policies of the parties. No longer do the two great parties mount guard in the extreme camps of Federalism and States' rights. The old lines are wiped out. Congress, never fallen so low as at the present moment, follows the spirit given enunciation some years ago by a

Southern Congressman who announced on the floor of the House, "For every Yankee who gets a ham out of this pork-barrel, my people are going to get a whole hog." Today, the Constitution is the flimsiest of barriers against groups of organized fanatics demanding an unconstitutional appropriation. Few are the legislators who vote for convictions. The majority vote for votes. There are exceptions. Wadsworth of New York, vindicating his right to oppose on constitutional principles Prohibition by Federal action and the extension of the suffrage to women, is one. King of Utah is another; Borah, the commanding figure that lifts the Senate above a drab catalogue of nonentities, is a third. As the anonymous author of that brilliant but perhaps too pessimistic book, "Behind the Mirrors at Washington," correctly notes, this weakness, resulting in the creation of Federal boards and Departments, to deal with affairs with which the Federal Government has no constitutional concern, has worked out in "bureaucracy at its worst:"

There you have bureaucracy at its worst, authority in the hands of an appointive commission, thousands of miles, in many cases, from the place in which it is applied. . . . As the newer economic subdivisions of society become organized and self-assertive, some of the power thus centralized at Washington devolves upon them, not legally or formally, but actually and in practise.

The history of every government has shown that centralization does not culminate in the vesting of power in a central government. It invariably culminates in the vesting of power in a group of bureaucrats and politicians, the substitution of government by men for government by law. For as every student of politics knows:

It is only through decentralization that popular institutions can be kept alive, only through it that government remains near enough to the people to hold their interest, and only through it that freedom from an oppressive State is preserved.

A Jeffersonian jealousy of conceded powers ruled the minds of the men who established this Government; even of those who realized the impotency of the Confederation, and, at least in word, hotly repudiated Jefferson and all his works. No man ever wrote a stronger charter for the sovereignty and independence of the States, than the great apostle of Federal rights, Alexander Hamilton. But today, that wholesome jealousy is dead. Instead of the grant of power in a cautious spirit, there is a mad frenzy to constitute the Federal Government the sole guardian of our honor, our health, our purses, our schools and our children. This insanity can end only in the destruction of every great principle protecting human rights which we have received from our fathers, and the erection of a political bureaucracy more grinding than the autocracies of centralized France and Prussia.

The ever-present menace to a democracy, as De Tocqueville has pointed out, is the rule of an organized minority. Men, especially Americans, are so constituted that a shadow on the domestic hearth troubles them not at all.

Only when the autocrat follows his shadow, and attempts to control through some civil bureau, a society which is anterior by origin and in its possession of certain inalienable rights to all civil governments whatever, does he unsheathe the sword. The shadow is on the hearth today. Unfortunately, it is the shadow of a super-benevolent government which promises to guard the weak, shield the innocent, heal the wounded, give rest to the weary, and food to the hungry. It is *panem et circenses* decked in twentieth-century garb. The prospect is appealing, but not thus is bred a self-reliant, self-respecting, self-governing generation, capable of preserving for itself and posterity the blessings of freedom.

Every right relinquished is another chain binding that just freedom under which men best develop. Today we are fast assuming the aspect of a people in chains, cringing under the whip of an arrogant, blundering Federal master. "There is not a white country, aside from Russia," notes the editor of the *Chicago Tribune*, "in which the citizen is so much subjected to centralized, bureaucratic interference as there is in the United States."

Bureaucracy cannot escape its characteristics and attributes. It is inquisitive, heavy-handed, slow, ineffective in good and pernicious in error. It is stupid, interfering, autocratic, and as its relations with the citizenship become involved and intimate, it tends toward corruption. The United States must head away from the centralization of authority over the lives of its citizens, if it wishes to protect American liberty from being badly, if not inextricably, involved in a machinery of mutilation. (July 30, 1922.)

At the present time, the most direct menace to American democracy, and the strongest manifestation of the purpose to erect in its stead a political autocracy, is the Towner-Sterling bill authorizing Federal control of the local schools. Under the Constitution, the control of education, within the respective States, so far as control by the civil power may be needed, is forbidden the Federal Government. Under the Towner-Sterling bill a Department is created which can reward by payments of money those States which submit themselves to the direction of this Federal Department, and penalize those States which maintain their constitutional independence. The Federal Government, not the State, creates the standard, and decides with finality whether or not it has been reached by the suppliant State. Its rulings are enforced by its control of an appropriation, fixed at the outset, in the sum of \$100,000,000 annually. Since in the case of dispute, the Federal Government prevails and the State must yield, it is obvious that the Towner-Sterling bill creates a Federal Department for the control of education within the States.

The first of the social factors which tyrants and autocrats seek to harness is education. Napoleon achieved this domination, Metternich fought for it, Bismarck well-nigh accomplished it, and it exists today in centralized France and Soviet Russia. With us as was said in the

platform accepted by Lincoln, "The right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power" upon which our constitutional government depends. Of these "domestic institutions" education is one of the most important. Its *exclusive* control must be left within the States. If American freedom is to be destroyed, no speedier means of destruction can be conceived than a school-system which takes its orders from a political bureaucracy at Washington.

JOHN WILTBYE.

Notes and Comment

Apostolic Visitation of the United States

THE *Acta Apostolicae Sedis* announces the appointment of his Excellency, Mgr. John Bonzano, as Apostolic Visitor of the dioceses and churches of the United States. In his letter of June 11, Cardinal De Lai, secretary of the Congregation of the Consistory, declares that the motive of his Holiness, in desiring this visitation, is the love he bears towards this country, and expresses the hope that it may result in a strengthening of the religious life. The Church in the United States will welcome the Apostolic Delegate in his new office as Visitor, for, as the letter states, he is well qualified because of his love for America, his fine sense of justice and his intimate knowledge of persons and conditions.

G. K. Chesterton
a Catholic

THE announcement has been made that Mr. G. K. Chesterton has at last made his profession of faith and has been received into the Catholic Church by the Rev. John O'Connor. This welcome news will surprise no one; it is but the logical answer to the query so often proposed, even to himself in public, why he delayed his formal submission to the Church. Intellectually, Mr. Chesterton has for many years professed Catholicism. In his voluminous writings and on the public platform he has championed Catholic doctrine and has vigorously contended that the Catholic Church alone has the solution to the serious world problems of today. It only remained that he should in practice embrace what he sincerely believed and taught, that the grace of God should inspire him to follow whither he had directed so many others. Mr. Chesterton was born in 1874 at Kensington, and was reared as an Anglican. Early in life, he became a journalist and has been connected with the best papers and magazines in England. In late years, feeling that his independence was trammelled by a partisan press, he and his lifelong Catholic friend, Hilaire Belloc, established the *New Witness*, one of the most fearless, and therefore, powerful reviews of the day. Mr. Chesterton is one of the most significant figures in modern literature; his out-

put, though enormous, has ever retained its high standard, while his versatility of genius has been equaled by none. He is a poet and a philosopher, historian and sociologist, literary critic, essayist and short-story writer. His ability as a lecturer and debater, no less than his charming personality, were evidenced during his recent tour of America. Mr. Chesterton is to be congratulated on becoming a brother to Newman, Manning, Benson and Ayscough.

Knights of Columbus History Award

THE first prize of \$3,000, offered by the Knights of Columbus, in the national history contest, has been awarded to Professor Samuel F. Demis, of Whitman College, Walla Walla, Wash., for his essay on the Jay Treaty. In announcing the choice, the Chairman of the Board of Judges, Mr. Gaillard Hunt, Chief Archivist of the United States State Department, stated:

This monograph, in the opinion of the judges, is a masterpiece of American history that will live forever. It is an amazingly scholarly and erudite production written by a masterhand, whose discovery will add to the patriotic glory that belongs to the Knights of Columbus.

The secular press has expressed a mild surprise that the award should have been granted to a professor in a Presbyterian college. Such an attitude, however, is as absurd as was that assumed by certain papers when the announcement of the history contest was first made. It was then feared that the investigations would in some intangible way arrive at conclusions detrimental to historical truth. The fact that an unbiased board of judges has chosen a Presbyterian as the winner of the prize offered by this Catholic society should quiet all fears and should emphasize the singleness of purpose that inspired the Knights in their campaign for a pure and undefiled narration of American history.

An Appeal from the Austrian Sisters

A VERY touching appeal for help has come from the Sisters of the Good Shepherd in Austria. The articles of Mr. Eugene Weare in AMERICA have shown the dreadful distress which prevails throughout that stricken country, but perhaps the greater burden falls upon those devoted Sisters who must provide for their many charges as well as for themselves. Everywhere there is hunger and sickness and poverty. Unless charitably-inclined Americans give quickly and generously, horrors not unlike those which are the rule in the Russian starvation-districts, seem inevitable. The appeal of the Sisters of the Good Shepherd should not go unheard. Our Lord Himself went out into the desert in search of the sheep that were lost; surely His blessing will be given to all who by their alms help these Sisters who are bringing into the fold of Christ souls that have wandered far from Him.

The work of this marvelous community must commend itself to everyone, irrespective of creed. As the need of the Sisters of the Good Shepherd is very great, it is hoped that their appeal will have an immediate as well as a generous response. Gifts will be gladly forwarded through this office, or they may be sent direct to the Sisters whose address is "Kloster vom Guten Hirten, Baumgarterberg, Haute-Autriche."

Sister Mary Pauline

THE death of Sister Mary Pauline Kelligar, which occurred at St. Elizabeth's College, Convent Station, N. J., closes the career of a well-known pioneer of Catholic higher education for women. Sister Pauline was born in 1847 at Millstone, N. J., and in 1868 became a Sister of Charity. Nine years later she was appointed director of the Academy of St. Elizabeth, and there spent the greater part of her long and active career. With keen insight, she realized the need of establishing some institution for the higher education of women and in 1899 became the Founder and President of the College of St. Elizabeth, the first Catholic college for women in this country. In 1918, on the occasion of the golden jubilee of her entrance into "religion," she received from Fordham University the degree of Doctor of Laws.

State Organization for Murder

COMMENTING on an address made not long ago at Plymouth, England, Earl Fortescue, president of the Royal Institute of Public Health, the *New Witness* writes:

He insists that the existence of "C3 parents" is to be traced to the "fatherly care" of the State, which, properly speaking, should see that "as in the old days these tainted lives ended before they could do any harm." As it is, State aid—we suppose he would include welfare work under this heading—and the unemployment dole keep alive "sickly and rickety young people, often clever but physically deplorable, just long enough to marry and produce children full of hereditary taints." The speaker deliberately ignores the chief causes of these "taints," and makes no reference to the existence of the slums in our cities and towns, nor the totally inadequate housing accommodation either in or out of these infected areas. Lack of proper nourishment owing to the unemployment of the wage-slave is also discreetly swept aside. Any and every reason is given for the existence of the people he labels as C3 but the true one—poverty. This address, following on the proposal of the Ministry of Health to subsidize birth-control clinics, shows very clearly that a campaign for "the elimination of the unfit," to use their cheap and nasty phrase, is near at hand. For between the suggestion that it is the duty of the State to encourage death by starvation and the proposal to prevent the bearing of children who may be left to starve there is no difference. We congratulate Earl Fortescue on his candid support of a State organization for murder.

This abominable pagan movement which the State is actively promoting in England would be enthusiastically initiated in this country, if some of our "legislators" could have their way.